

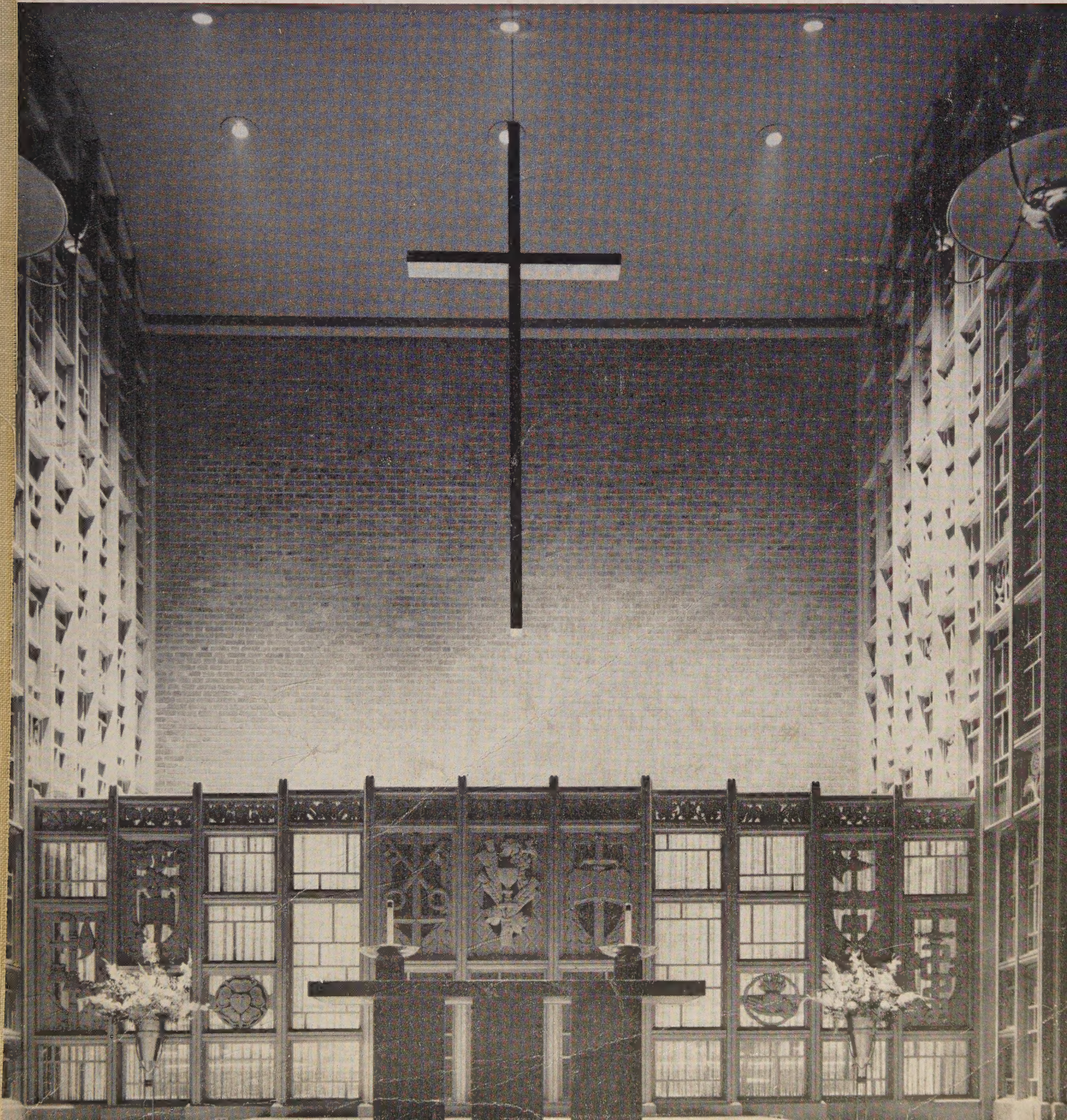
Church Management

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VOLUME XXXII

OCTOBER 1955

NUMBER 1



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in Church Building Fund Campaigns



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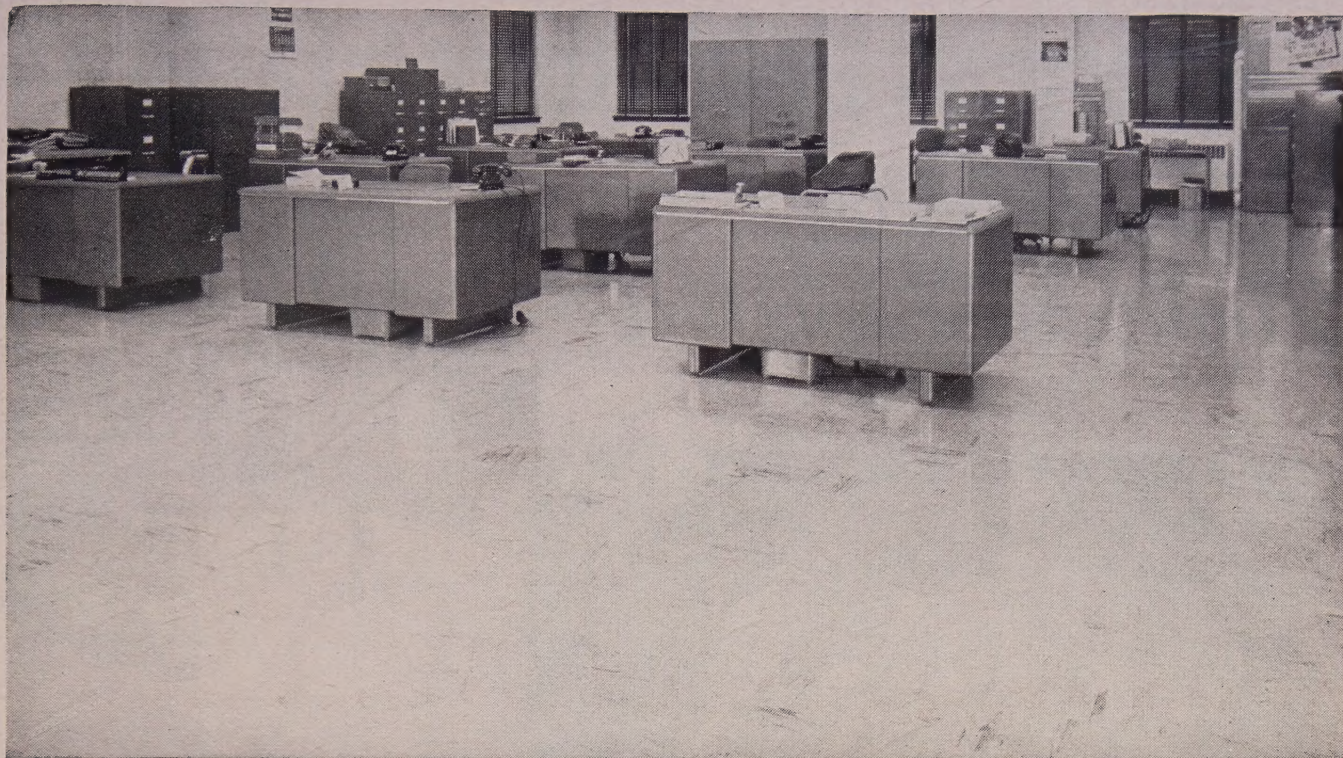
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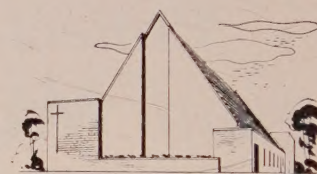
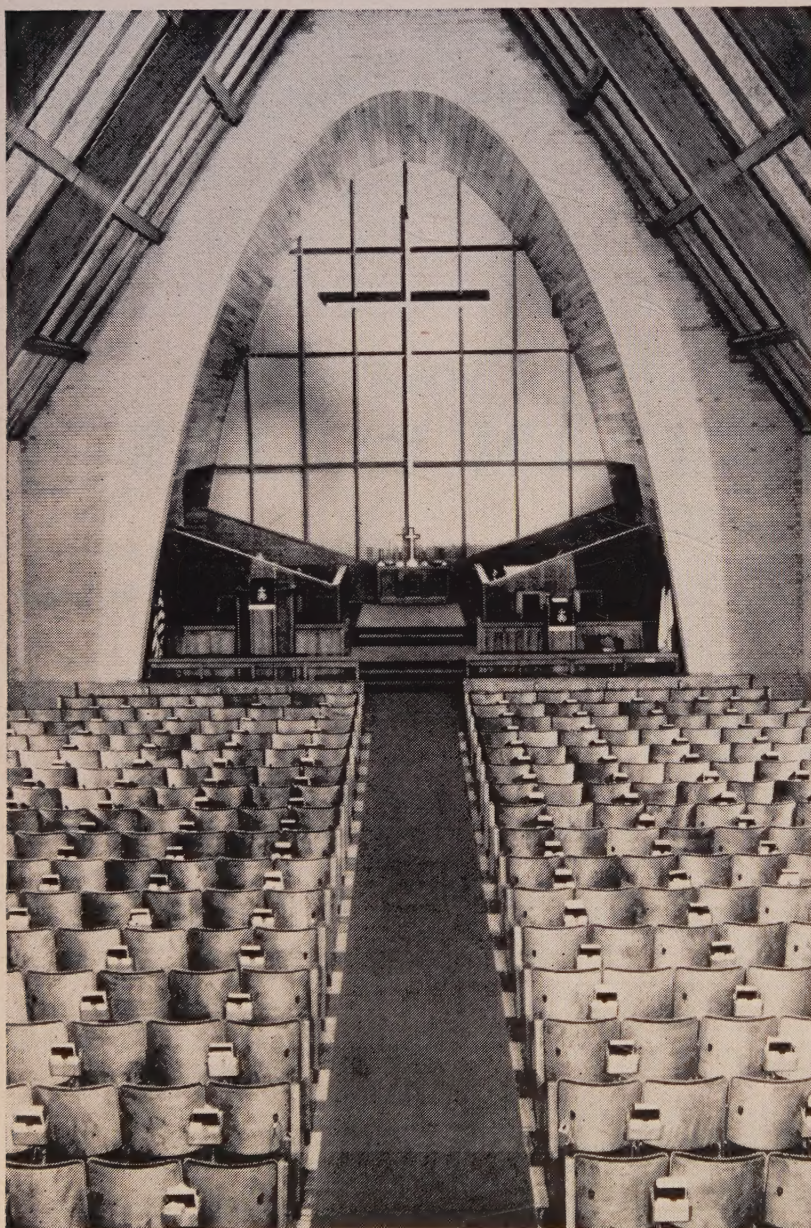
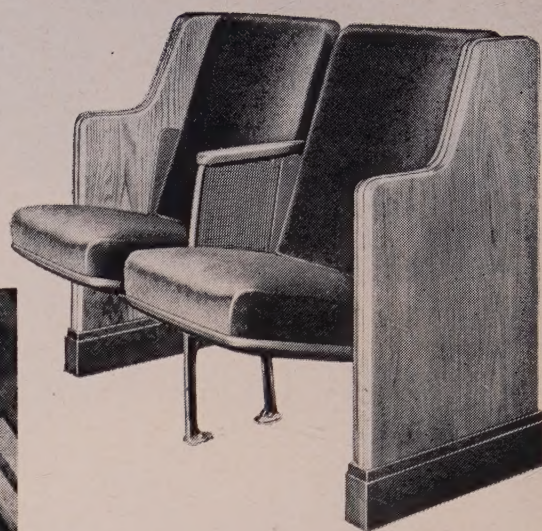
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THE PROFESSIONAL JOURNAL OF THE CHURCHES

Editorials

A Program for a Living Church

A Contributed Editorial

To be a Christian Church, part of the Church of the living God, what is needed? Basically, there are two foundation stones upon which all else must rest. One is the gathered fellowship. A true Church is not a list of members. It is the fellowship gathered together in corporate worship on Sunday mornings, the time of offering, when praise, thanksgiving, prayer, commitment, and money are presented to the living God. We come not to hear a sermon, nor to glory in a choir, nor yet to meet our friends, though these and more may well happen. We come as a gathered fellowship of seeking Christians, in whose worship strangers, even the first time, sense the might and power and love of God.

Second is personal individual growth. This is a complement and not a substitute for the gathered fellowship. It is not enough merely to come with others into a service of worship. We must be growing too, in mind and heart and soul. This is for children and adults, male and female, a reaching out toward God, beyond the self, even beyond others. But real growth cannot take place in a vacuum. That is the role of the gathered fellowship, complementing individual growth.

Resting upon these two foundation stones, the aspects of the program of a living Church must include at least these five points:

First, the ministry of small groups, through classes, prayer cells, discussion or research groups, and the like; a true adult education venture in which serious minded men and women may ask the deeper questions of the Christian faith and its relevance to modern life, and find the beginnings of answers.

Second, a liberal approach to the entire educational life of the Church, for young and old. Nothing old-

fashioned, nothing hallowed by centuries of use, should be permitted solely because they are old! A forward looking examination of the Bible, of Jesus Christ, of the Church, and of our beliefs about God and life should be steadily pursued in church school, youth groups, and lay groups of all kinds.

Third, personal counseling in which the minister is but a listening ear, not a professional advisor, to whom folk may come with any problem important to them, knowing that their shared perplexities will be held in the love and concern of God. Pastoral visitation, so significant in the life of the church, will not be discarded, but it will be subordinated to personal counseling.

Fourth, Christian stewardship of time, prayer, thought, and action, as money, a recognition that all we have is entrusted to us by God, to be used in its entirety for him. We should tithe, true enough, but the other 90% of our income is also a trust—and the same must be said of our thought and action.

Fifth, social witness, the carrying of our Christian faith and practice into the work-a-day world, changing our business relationships, our political affairs, our social engagements, and our family living in the light of the reconciliation that comes through love in action.

With these five aspects of the program of a living Church resting upon the two foundation stones of the gathered fellowship and personal individual growth, a Church will indeed be alive and Christian.

—Harold Wiley Freer

He Setteth the Lonely in Families

THE credit for this editorial probably should go to the Old Stone Church of Cleveland. Except for the fact that I was invited to be its resident minister for the

month of August I would not have enjoyed the experience here related. But it happens that this old church in the heart of Cleveland which normally has three clergymen on its staff faced a single month without one. The pastor, Dr. Robert B. Whyte, invited me to take over the pastoral duties for one month.

Now it happens that Old Stone Church has a reputation for its many weddings. For years it has been sought by lovers of every sect and color for the nuptials. The marriage parade does not stop with the summer months, and August 1955 had its share. Out of the experiences of these marriages came a respect for one particular group of people and an appreciation for its problems and quests which was new to me.

This group consists of the men and women of mature years coming to present themselves for marriage. Most had been married before. Some had been widowed by death; others by the civil courts. Some had happy memories of earlier marriage; some had only bitter reflections. There was not the glitter of youth in their plans for there was a wistfulness which must have been obvious to even the casual observer.

Each one had his own problems. Sometimes it was the problem of children. Would they be happy with the new arrangement. In other instances there were questions of property or legal obligations.

Some came in couples; others sought out the pastoral guidance as individuals. Many were hesitant in the first moments of the discussion, but once they sensed the friendliness of the counselor they were glad to speak of their own situation freely. But the whole thing could be summed up in a few words. They had found the going alone a mighty sorry business. They needed companionship and love. This they hoped would be achieved in the new marriage.

As I came to know these people I learned to have confidence in them. To them the words of the marriage service have a very great significance. They know that God has established and sanctified marriage; that it is a cooperative affair, that they must comfort each other in sickness, trouble, and sorrow; and in industry provide for each other the temporal things of life.

We hope that each couple will be able to find the happiness in life they so much seek.

W.H.L.

Church Building Flashback

I HAVE always admired the ingenuity of the men who designed and built the much aligned Akron style of church building. They constructed some most ingenious ways of raising and lowering the dividing partitions. They evolved a new architecture for a new movement which was being called "The Sunday School." From a center platform the superintendent led the entire school from

infants to full maturity in the reading of the lesson of the day.

I was visiting a church which was housed in such a building. The congregation was in a struggle to supplement this building which had served since 1896. They felt they were up against an impossible task to raise \$150,000. Comments here in the various groups were running like these: "Think of building all of this for only \$60,000." "If we could only build at the low cost of those days we would show you a real church." "They certainly got a lot for their money in those days."

I think that the date of completion of the building started the flashback. That date was 1896. I remembered that for one very good reason. It was the first time that I had really participated in a nation wide political election. I listened to the silver tongued William Jennings Bryan as he spoke to a couple hundred people from the rear platform of a train. I never saw the Christian William McKinley, but our home carried his picture in the window and my father, a loyal Methodist, was proud to claim him as a brother Methodist.

Without checking a reference book I think I can quote pretty closely from Bryan's great oration before the National Democratic Convention.

They shall not press a crown of thorns upon the brow of labor or crucify mankind upon a cross of gold.

That sentence alone is worthy of inclusion in any collection of great oratory.

But on this Sunday I had another 1896 flashback. I saw a scene at home. My older brother Earl was being prepared to enter the Genesee Wesleyan Seminary at Lima, New York. This seminary, a type very common at the time, took students from local public schools and prepared them for college. A family conference was held. My father's salary, I remember, was \$900.00 per year; \$75.00 per month. The question before us, "How can we, as a family, stretch that income to add the cost of two years in the seminary?"

One by one the various items of the family budget were discussed. We had to have this; we might possibly do without this. Gradually we worked it down to some kind of balance. Then mother threw the bolt into the discussion.

"But remember," she said, "there is the pledge for the new church."

I recalled that the period was the exact time that my host church was completed. It was when \$900.00 was considered a good family income. But a group of consecrated people loved their church so much that they took the responsibility to build and pay for a \$60,000 church.

I used the flashback in my address. That local church seemed to think it was helpful in getting their effort across. If you have a building campaign on you might check to see how much the founders of your church individually risked to make the church you now enjoy possible. It could produce some humility which in the end would lead to dollars.

W. H. L.

Anabaptists: Forgotten Reformers

Edwin A. Lane

ON Reformation Sunday, Protestant churches will join in commemoration of their separation from the Catholic Church. Many references will be made to the roles played by Luther, Zwingli, Melancthon, Calvin, and others. It is rather strange that the role of the Anabaptists is all but forgotten, although they played an important part in the Reformation and, according to some church historians, probably had a greater following than the Catholic Church or the Lutheran Reformers.

In the early stages of the Reformation, the Anabaptists were closely allied with the Lutheran Reformers. However, they soon felt that Luther and his followers had compromised on their original position and were carrying out a halfway Reformation. Insisting that they were being true to Luther's original intentions, they sought to carry these to their logical conclusion. Troeltsch and others have pointed out that there is some historical basis for their assertions.

This group had many weaknesses, and I do not pretend to ignore these. But they have passed down a heritage that is worthy of our consideration. It is strongest at the points where we are most weak, and we cannot afford to allow it to pass by without influencing our thought.

Pattern for Society

The basis for the organization of society is the belief that the Kingdom of God is an achievable goal in human society as well as a matter of eschatology. Scriptures are selected evaluatively and are interpreted with the guidance of the "inner light" or the "holy spirit." Once an interpretation was reached, it was implemented as an absolute maxim in the organization of society. Finding this impossible to carry out in society at large, they withdrew and formed their own communities which were organized on a theocentric socio-democratic basis.

Most of the societies were organized on a communal basis, but this varied widely from group to group. In any case, a strong sense of community responsibility prevailed, and freedom was never interpreted so as to give an individual license to engage in practices

which, while profitable to himself, would be damaging to others in the society.

In most instances, the belief prevailed that the Church had no right to resort to military force in any form. The Church was a community of voluntary believers, and faith could not be forced upon any person. The only weapon which the Church could employ was that of excommunication whereby the societies were kept pure.

Church and State

For the Anabaptists, the State was necessary and was ordained of God. However it belonged to the realm of darkness, was at cross purposes with the Church, would ultimately fall, and was meant as a scourge for true Christians. The Christian did not need the governing of the magistrate nor should he hold office in the secular government. He could not be loyal to both Church and State, for such would be inconsistent. They were willing to comply with State law so long as compliance did not require them to violate their primary loyalty to God.

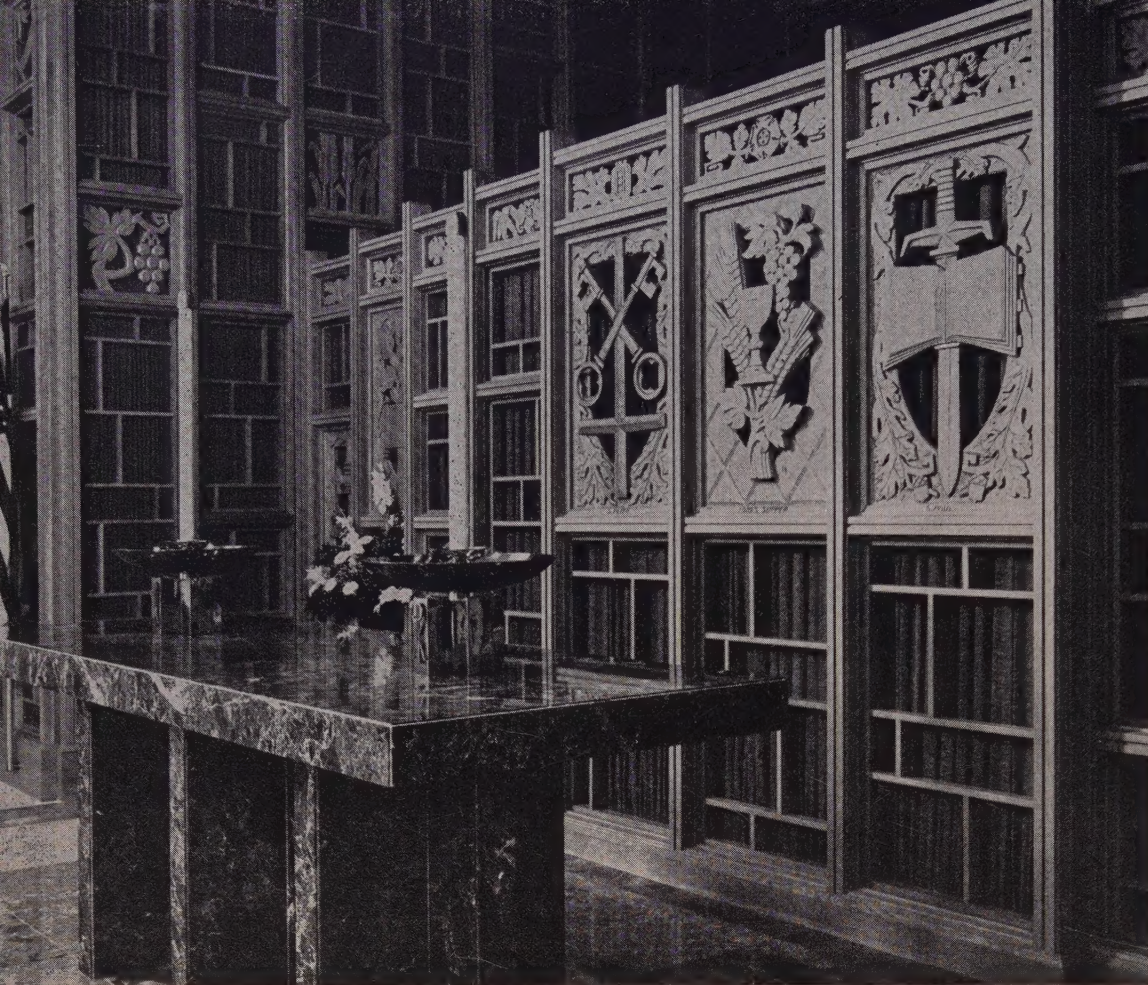
They held for a complete separation of Church and State and broke with Luther at the point where he was willing to employ the secular arm of the State in the enforcement of the faith. They felt that no one should be compelled to join a faith nor to remain within a faith.

(Turn to page 90)

EDWIN A. LANE

Mr. Lane is Managing Editor of *Church Management*. He holds degrees from Wilmington College (Society of Friends) and Drew Theological Seminary (Methodist). Having previously served in the Methodist pastorate, he has also done work with The Society of Friends and with Unitarians. As a member of the Methodist Youth Fellowship, he served as editor of *The Fellowship*, *The Ohio Annual Conference MYF newspaper*.





THE CHANCEL

The three wood carvings at the center of the choir screen symbolize Saint Peter, The Lord's Supper, and Saint Paul. These, along with the other wood carvings are by Mr. James Fillous, Fillous & Ruppell, Cleveland. The woodwork is by Winterich's, Cleveland. The unusual candle holders on the marble communion table are by Mr. Fredrick Miller, Potter & Mellen Studios, Cleveland.

Studio House Photo

Surrounded by the business district and unable to secure room to expand, this congregation sorrowfully decided to leave its location of more than a hundred years. Then it discovered the joy of the many possibilities in a

New Building on a New Site

Edwin A. Lane

THE story of the development of the building program of First Presbyterian Church of Muncie, Indiana is, in many respects, a repetition of the story being written in countless communities all over the country. The old church building was erected in the 1890's on a site which was then considered adequate. As Muncie expanded in the 1900's, the church found itself enveloped by the business district, overcrowded, and increasingly remote from the homes of the members. The parking problem became almost impossible. Most important of all, there was not adequate space to house the education program, and the church was jeopardizing its future because of the necessarily limited services to its youth. They did the best they could with the many children, good teachers, and fine curriculum, but even their best efforts could not completely overcome the deficiencies of space.

That relocation was the only way out of the dilemma

was clearly indicated. The church had no alternative but to pull up its roots and leave the old home site if it was to continue an effective ministry. But relocation brought many problems that had to be solved and questions that had to be answered. How large and what kind of site was needed? Where should the site be located so as to be accessible to both present and future members? Was land available that would fit these requirements? What kind of a building would be needed to meet present and future needs? How could

FIRST PRESBYTERIAN CHURCH
MUNCIE, INDIANA

Minister: Lewis Weber Gishler

Architect: Carr & Cunningham, Cleveland

Associate Architect: Hamilton & Graham, Muncie



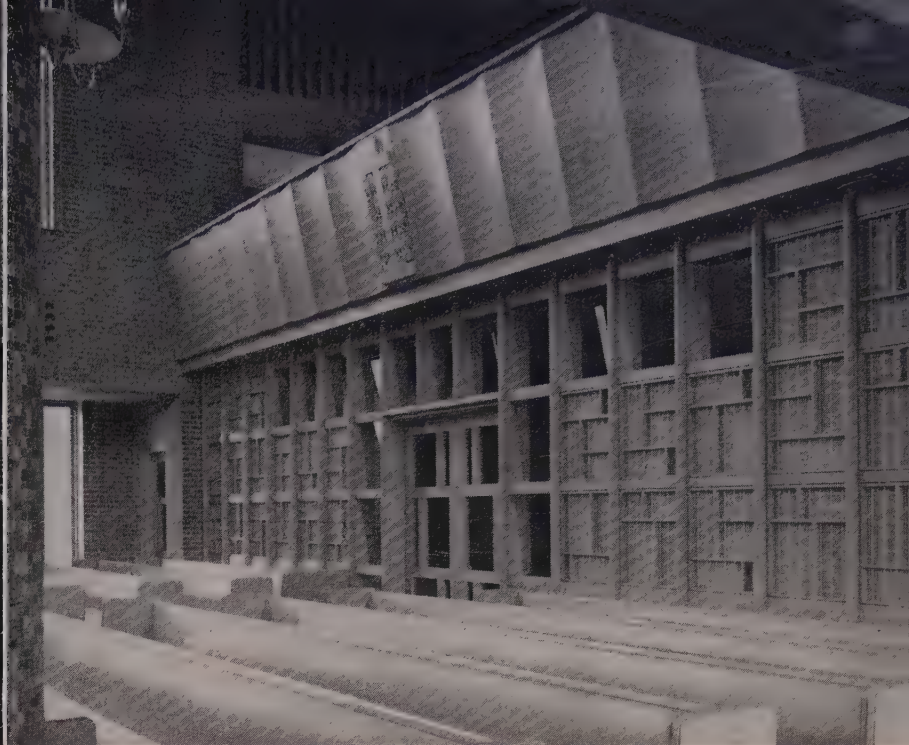
NAVE & CHANCEL Studio House Photo

The interior brick facing combined with the light oak woodwork and blue-green ceiling create an atmosphere of quiet for worship and meditation. The Georgian style carries over to the interior in the window design, but blends into the less stylistic interior. Chancel cross is by Mr. Stephen Klevay, Handcraft Metal Shop, Cleveland. Woodwork is by Winterich's, Cleveland. Chandeliers are by Rambusch, New York.

such a project be financed? These are but a few of the many matters with which the congregation had to deal.

The Site

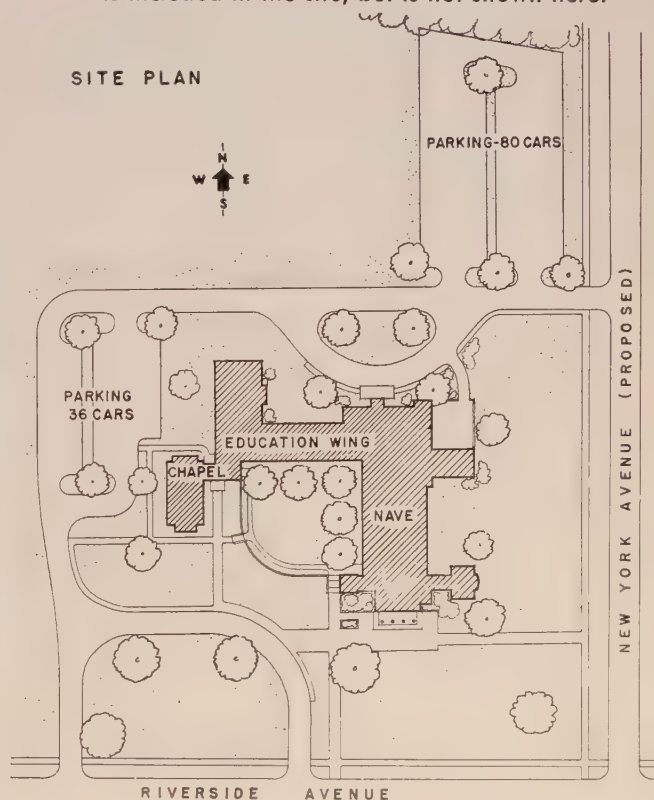
The wisdom of the congregation and its minister, Lewis W. Gishler, can be seen in the decision to purchase the new site in 1944, nine years before the actual construction of the building was to begin. This site chosen for the new church was an unusually fortunate selection in respect to its size and location in the community. It consists of approximately twelve acres with sufficient natural grade change to permit most of the lower story of the building to be above grade. A lower lawn area, bounded on two sides by a low garden wall and on the other two sides by the nave and educational wing of the building may be used for out-of-door services. Parking space for 125-150 cars is provided, with ample space for the development of additional parking area as needed. In addition to the spacious lawn area, the northern end of the site is heavily wooded, affording future development of a picnic area and providing an effective and attractive background setting for the building. The site is bounded on two sides by streets and on the other two sides by Ball State Teacher's College, this location opening an opportunity for the church to carry on a well administered program for the students. The site is located in the heart of a pleasant and rapidly developing residential community so that the potential congregation is steadily increasing.



NARTHEX SCREEN Studio House Photo

This screen is of interest both for its acoustical function and its appearance. Balcony railing and fixed glass panels are tilted to deflect sound waves. Other panels contain a pad of sound absorbing material. Bolt, Beranek & Newman, Cambridge, Massachusetts, are the acoustical consultants. Winterich's, Cleveland, designed and executed the woodwork. Pews are by American Seating Company, Grand Rapids, Michigan.

▼ Notice the lower lawn area formed by the L shape of the building and enclosed by a garden wall. It has many possible uses. Two parking areas plus additional space along the driveways will facilitate 125-150 cars. Space for future development is included in the site, but is not shown here.





Studio House Photo

THE STUDY

The pastor's study is designed to have the warm, personal atmosphere of a sitting room. Acoustical ceiling, carpeting, and upholstered furniture help to soften noise and to provide the quiet, informal setting needed for the minister's personal counseling.

The Exterior

At the request of the congregation, architects Carr & Cunningham have developed the exterior of the building in a manner reminiscent of Georgian work. This is also true of the small chapel. The rest of the building can hardly be labeled as to style, but was rather designed with attention given to the circulation of traffic within the building and the incorporation of the best current practices in heating, illumination, equipment, etc. The less stylistic interior forms do not conflict with the exterior, but rather, complement it, and in fact create a fresher and more interesting project.

The exterior consists of an interesting colonial type sand mold brick made in Virginia, and carefully detailed white wood trim. An important north entrance facing the parking areas is located at the ground level and is connected with the upper or main floor by broad stairs and an elevator.

The same brick used for the exterior facing, but in a slightly lighter shade, provides the facing of the walls of the main worship unit. These walls, combined with light oak woodwork and a blue-green ceiling, give a pleasing effect of warm harmonious colors. Our attention is immediately drawn to the chancel, one of the most outstanding features of the church.

(Turn to page 58)



Studio House Photo

WEST AISLE OF THE NAVE

Worshippers enter the nave by the double doors at the end of this aisle, and proceed to the narthex where they are seated by the ushers. The interesting nave columns are covered with a glass mosaic in grays, gray greens, and gray purples, made in Italy.

THE CHAPEL

With a seating capacity of 140, the chapel is ideal for small groups when a worship setting is desired. Often used for small weddings, the room also doubles as an assembly room for the junior high department. The chandelier is by Rambusch, New York. The Lectern and communion table are by Winterich's of Cleveland.



Studio House Photo

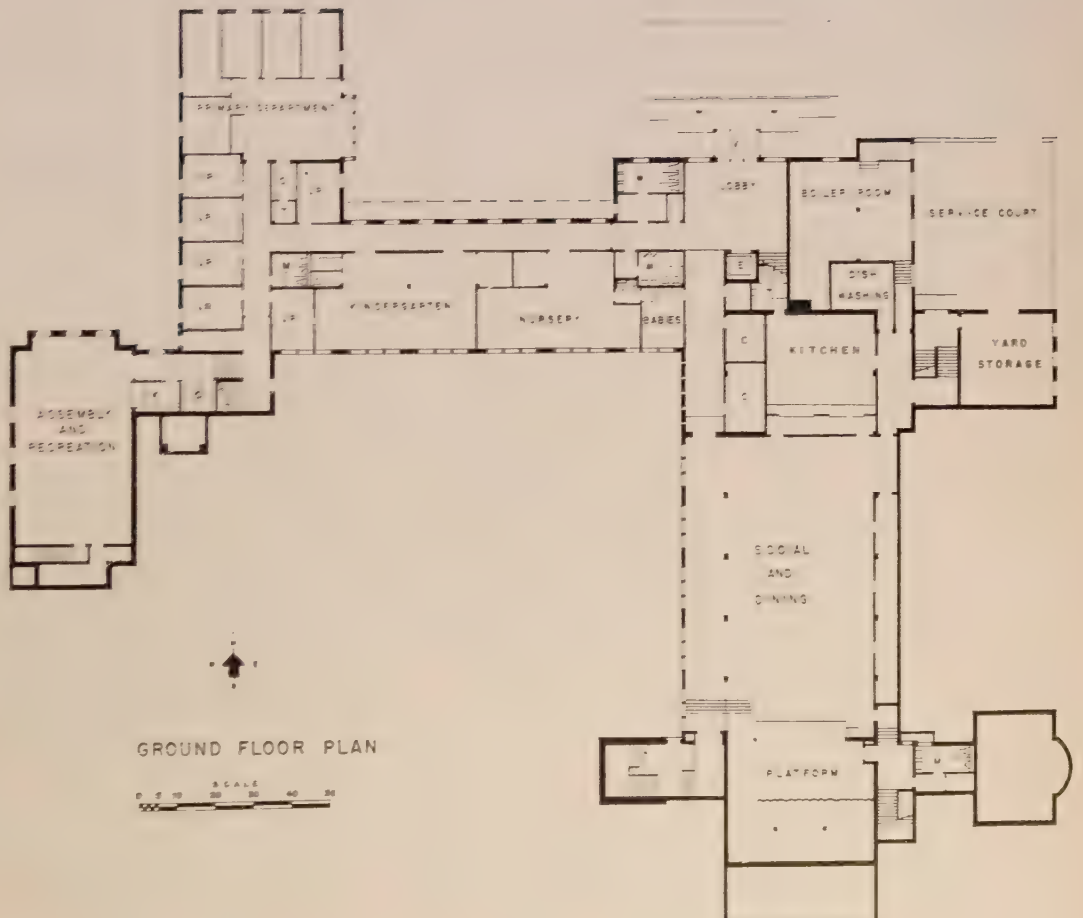
A floor plan must be studied carefully if it is to be of value. Try to visualize the movement of traffic throughout the building as the activities of the church go on. Relate the location of each area to the rest of the church plant. In this way you will begin to see the features of the church and the advantages of certain arrangements of space.



MAIN FLOOR PLAN

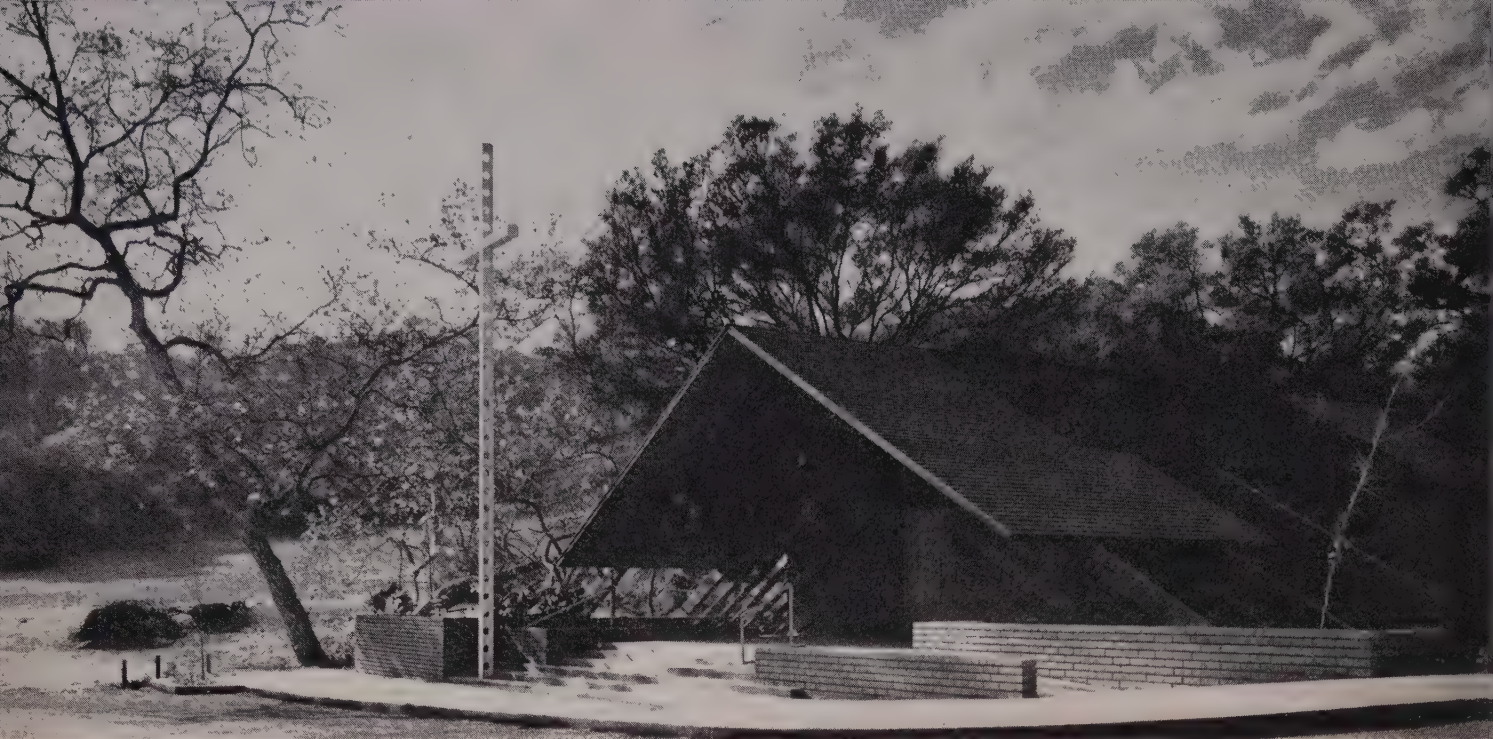
SCALE
0 10 20 30 40 50

Here are some of these related positions shown in the ground floor plan. Location of the younger classes near the entrance where parents leave them and pick them up. Toilet facilities adjacent to the younger classes where teachers need to accompany the children. Kitchen and dishwashing area in relation to the social and dining area. Many others are shown if you will take the time to study the plan.



GROUND FLOOR PLAN

SCALE
0 10 20 30 40 50



Julius Shulman Photo

SAINT MATTHEW'S EPISCOPAL CHURCH, PACIFIC PALISADES, CALIFORNIA
JONES & EMMONS, ARCHITECTS

Presently small, but potentially large, this church faced the problem of meeting present building needs within its limited budget, while at the same time building toward its potential needs. The problem was met through

Long-Range Building Planning

Arthur E. Neal*

SAINT MATTHEW'S Episcopal Church, Pacific Palisades, California, is rapidly becoming well-known as an outstanding example of church architecture. The mounting interest in this building has increased even more with its recent winning of an Award of Merit in the American Institute of Architects' Annual Competition for Outstanding American Architecture (See *Church Management*, August, 1955, pages 6-7.) a further tribute to the unusual work of Architects A. Quincy Jones and Frederick E. Emmons.

Although you have probably seen illustrations of this church, you may not know that it is a relocated and

remodeled building, and that it is but one of eight units of a projected plan for a future religious and educational center. The present buildings along with the projected plans are of great interest now, and should present a valuable story of church building as the program develops and moves toward its projected goal. As the projected plan becomes a reality, the benefits of the long-range planning will become more and more apparent.

Saint Matthew's church was a small building located near the center of Pacific Palisades. The congregation purchased a forty acre farm site a few miles away on which they planned to erect this large center. For the immediate future, however, they wished to move as far

* Public Relations Counsel, Cleveland, Ohio.

in the direction of their projected goal as possible, yet meeting present building needs, and at the same time staying within their presently limited budget. Quite an objective! In order to meet it, they asked architects Jones & Emmons to move the existing church to the new site and to remodel and enlarge it. This building meets present church needs, will be the chapel in the future program when the larger church is built, and the savings from remodeling rather than building a new structure kept them within the limited budget. Objective achieved!

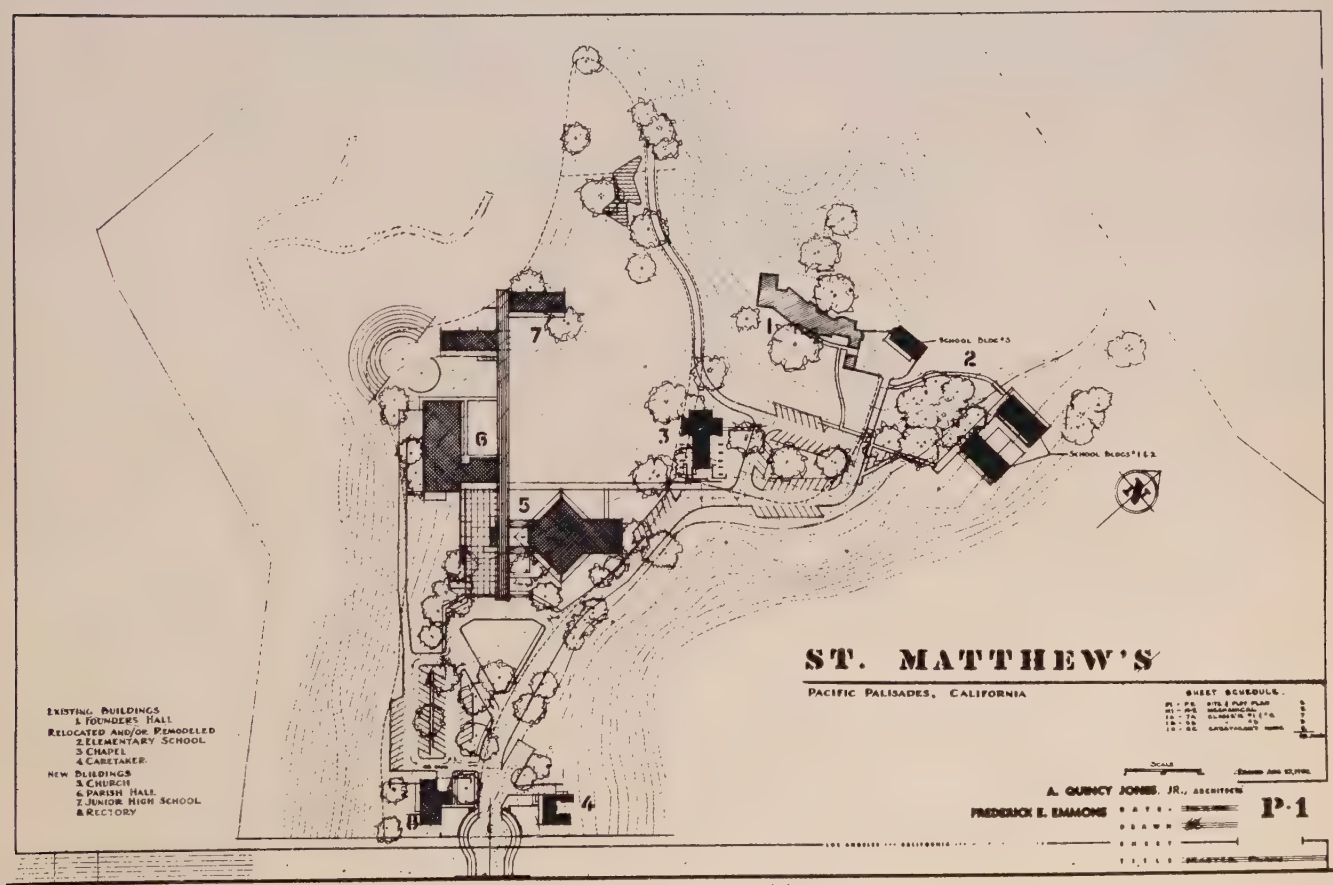
The large rural site selected for this building program consists of a gently sloping meadow surrounded almost entirely by an unobstructed rim of mountains. The remodeled church is built into a slope, near a clump of sycamore trees. Additional trees and abundant foliage have been planted around the building, further enhancing the garden setting. The jalousies and fixed glass are clear, affording a view of the setting from the inside. An area to the southeast of the church is to be developed as an outdoor prayer and meditation garden.

The old church was cut into two sections, moved to the new site, and reassembled and remodeled. A new bay was added to the nave, resulting in a thirty-five

percent increase in seating capacity. A wing added to the southwest side completes the cross shape of the building and provides a sacristy, vestry, and a room for the acolytes. These additions increased the gross cubage by about one-third, from 23,770 cubic feet in the old building to 35,250 cubic feet in the remodeled structure. The roof was extended at the front to form a porch, and wood buttresses set in concrete buttress piers were installed to provide the lateral stability required by building codes.

Oiled redwood siding from the original building is used for both the interior and the exterior facing. This siding, combined with the common red brick retaining walls, makes a pleasant and attractive exterior appearance. The low building is dramatically set off by the tall steel cross at the front which is made of standard I beams with perforated web. The entrance was completely redesigned with large clear glass panels extending from the top of the doors to the roof. The roof itself is shingle, much of which was on the original building. The entire structure is supported by concrete footings, ties, and piers.

The roof is trussed on posts with exposed ceiling rafters and sheathing. The floor in the nave is Douglas Fir which was carried over from the original building.



SAINT MATTHEW'S SITE PLAN

The cross shaped building (No. 3) in the center is the chapel illustrated in these pages. Long range planning by laying out the entire site in this way guards against the danger of adding one building after another in hodge-podge fashion. Also notice that four of the eight buildings were already in existence and were either left as they were or else relocated and/or remodeled, resulting in a substantial financial savings.

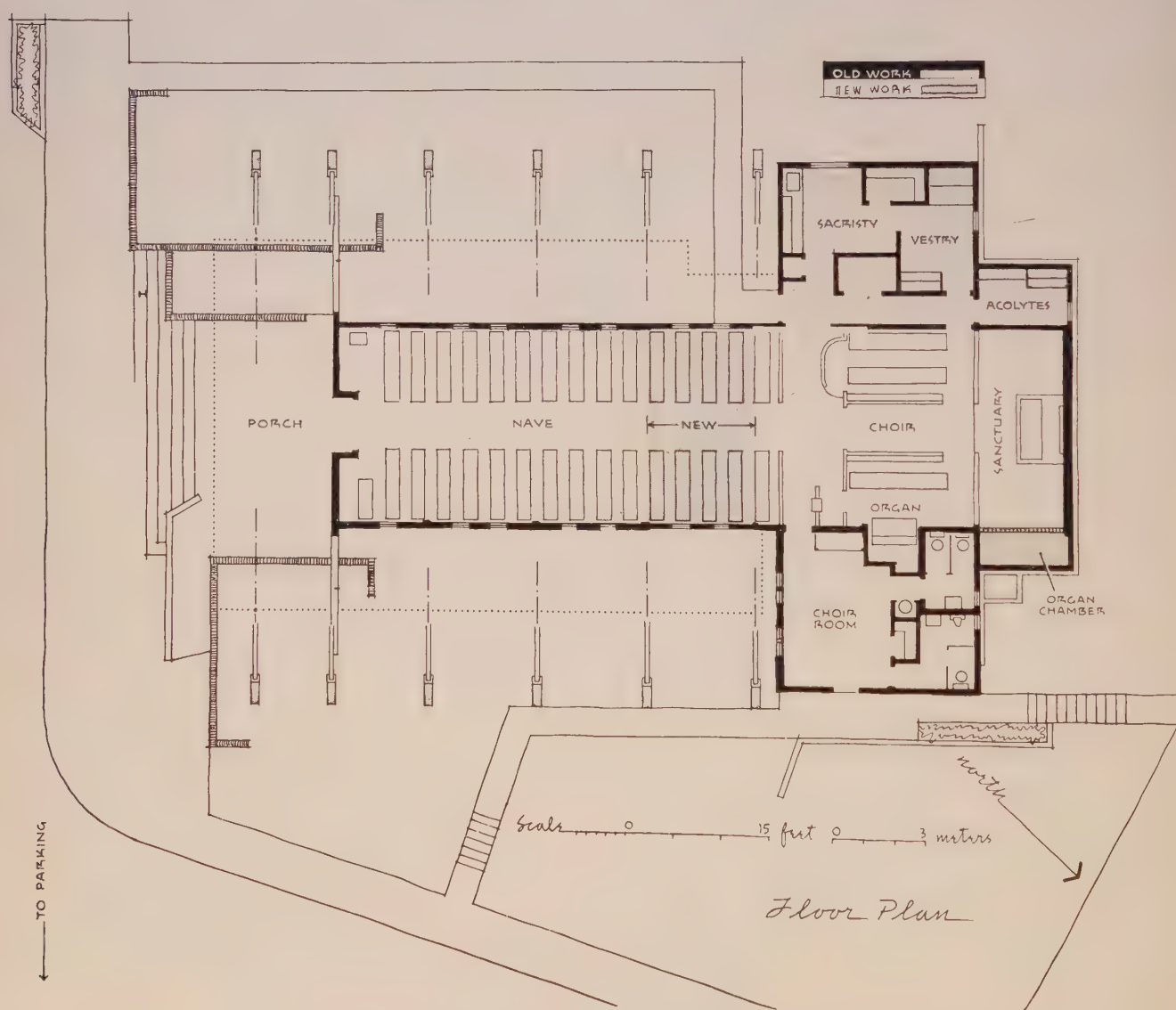
Asphalt tile flooring by Armstrong is used in the wings on either side of the chancel. Gypsum board was used on the walls and ceilings of the wings.

The building is heated by individual gas fired unit heaters manufactured by Holly Manufacturing Company, Pasadena. The nave is equipped with floor furnaces while the wings are heated by recessed wall heaters.

A careful study of the site plan will reveal some of the benefits of the long-range planning. The various buildings in this religious and educational center are planned with considerable thought given to their relative locations. Notice, for example, that the residential buildings for the rector and the caretaker are set apart from the other buildings so that even on this campus like plan they have residential privacy. The chapel is centrally located and easily accessible from any of the other buildings. The church and parish hall are near one another and on one side of the site. The school



ORIGINAL CHURCH BEFORE MOVING



SAINT MATTHEW'S FLOOR PLAN

The church, located in the center of the town of Pacific Palisades, was cut into two sections, moved to the new site, and reassembled with additions. Shaded area shows the new work.



Julius Shulman Photos

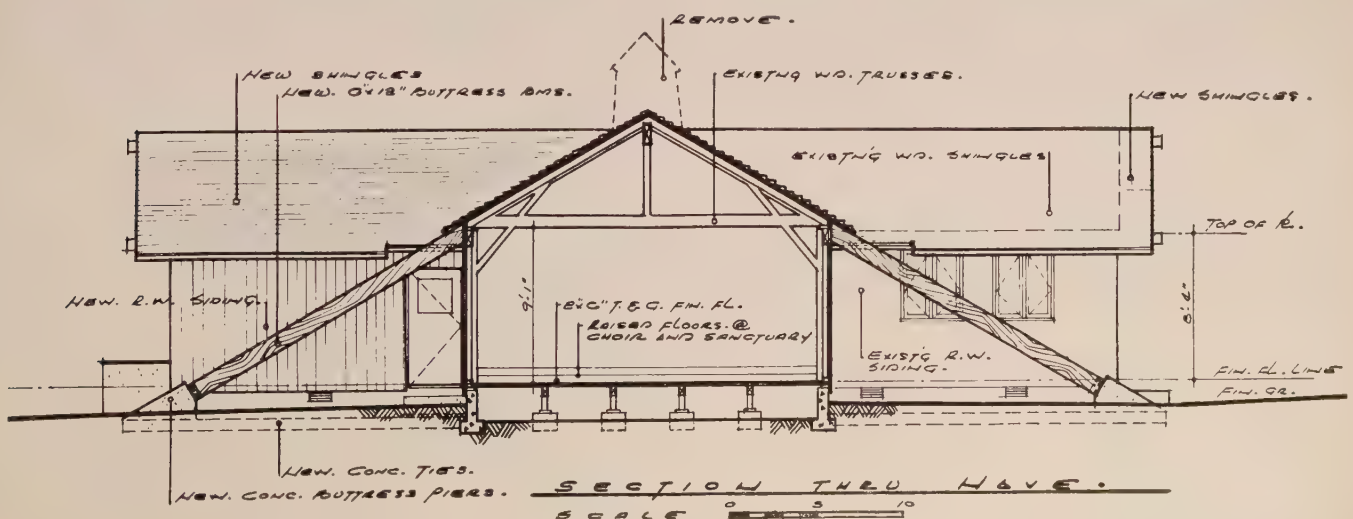
Left: Spacious use of clear glass brings the beauty of the exterior setting into the worship service. **Right:** "Church Management" readers will remember this illustration from the article on the A.I.A. award winning churches in the August, 1955 issue. Notice the setting in which the church is built.

buildings are farther apart and on the other side of the site. A large amphitheater for outdoor events is located just northwest of the parish hall and the junior high school.

Considerable financial savings resulted through the use of the existing buildings. In addition to the chapel (No. 3 on the site plan) the elementary school (No. 2) and the caretaker's residence (No. 4) were already in existence and were remodeled and/or relocated. Foun-

der's hall (No. 1) stands as it existed when the site was purchased. Therefore, of the eight building units in the projected plan, only four must be built from the ground up.

There you have the story to date. The long-range plans have been laid. The first steps have been taken and they indicate that what is to come will merit our attention. We shall look with anticipation to the new developments of this unusual building program.



Some of the changes made in remodeling the old structure are shown here. Notice especially the way in which the concrete ties and buttress piers are used.

Stepping Stones to a New Church

William H. Leach

What factors should be considered in building a new church? Here is a step-by-step method of approach, with a check sheet to use as you go along.

ONCE upon a time the minister of a church heard grumblings from members of the flock because their old church building looked bad, when compared with the new structures in the community. He called a meeting of his official board and laid the matter before them. The congregation needed a new church. How should they go ahead to get it? One man of publicized wisdom suggested that each member of the board visit a new church and then come back and report on his findings.

So the twenty-five officials went their twenty-five ways. In a month they came back. Twenty-five different ideas were presented for consideration. One man insisted that the new church should have a steeple, a second wanted one with a spacious lawn, a third had an idea about a great organ. And so on. Each one had brought photographs showing the exteriors of the churches visited and each one said, "We need a church which looks like that."

Many months have passed since then. The matter is still debated at every meeting of the board. But they have found it impossible to get a composite church to satisfy the twenty-five officials.

This parable is extreme, of course. Most good parables are. But it does show an error in procedure that many churches make. The first step in building a new church

(Turn to page 40)



WILLIAM H. LEACH

Dr. Leach is editor of *Church Management*, and is a church building consultant. One of the founders of *Church Management*, he has served as editor since 1924, and is presently supervising editor on a part-time basis. He attended Alfred University, Syracuse University, and Auburn Theological Seminary. Author of eighteen books in the fields of church administration, worship, homiletics, and architecture, the latest being *Protestant Church Building*.



In today's classrooms, rectangular shapes with warm floors and plenty of light are desired.

CHECK SHEET ON PHYSICAL PROPERTY

The Worship Unit

The Nave.

- ☐ Are its proportions good for worship?
- ☐ Is the seating capacity sufficient?
- ☐ Does it have a center aisle?
- ☐ Are all aisles wide enough?
- ☐ Is there sufficient foyer space?
- ☐ What are the congestion areas?
- ☐ What about exits and entrances?

The Chancel.

- ☐ Center pulpit style?
- ☐ Open chancel with lectern and pulpit?
- ☐ Altar?
- ☐ Communion table? Which?

The Choir.

- ☐ Is the organ satisfactory?
- ☐ Space for choir adequate?
- ☐ Seating arrangements for choir satisfactory?
- ☐ Are practice, assembling and robing rooms available?

The Educational Unit

- ☐ Does the present unit provide for all groups at the recommended floor space?
- ☐ Nursery 25 to 30 square feet per child?
- ☐ Kindergarten 25 to 30 square feet per child?
- ☐ Beginners 25 to 30 square feet per child?
- ☐ Primary 18 to 25 square feet per child?
- ☐ Junior 18 to 25 square feet per child?
- ☐ Junior High 15 to 18 square feet per child?
- ☐ Senior High 8 to 15 square feet per pupil?
- ☐ Youth 8 to 15 square feet per pupil?
- ☐ Adult 10 square feet per pupil?
- ☐ Are the classrooms of departments together within departmental walls or closely united?
- ☐ Are assembly rooms provided for Primary, Junior, and Junior High departments?
- ☐ Are the departments arranged in an age sequence with the youngest children nearest the worship unit?
- ☐ Are provisions made for social events and recreation?
- ☐ Is there a stage for dramatic work?
- ☐ Are toilet facilities available to each department?

Building for Fellowship

- ☐ Kitchen adequate?
- ☐ Does church have any general social room besides the dining room? Dining room adequate?
- ☐ What recreational facilities are provided? List those provided and those desired.

At Present

Would Like

Use of the Out-of-Doors

- ☐ Is off street parking available?
For how many cars?
- ☐ Are any other accommodations available for out-of-door meetings, parties, public worship?
Others?



FIRST BAPTIST CHURCH, ALTON, ILLINOIS

Do Church Parking Lots Pay?

Roland E. Turnbull

RECENTLY I awoke to the fact that all over town congregations were buying property near or adjoining their church buildings. What was the big idea? Parking lots!

Alton, Illinois, is an old town on the Mississippi River about 25 miles from St. Louis, Missouri. What the apostle Paul wrote about Athens he could with truth say about Alton, "I perceive that in every way you are very religious." (Acts 17:22, R.S.V.) But even its best friends would also have to say that it was not noted for a spirit of aggressive progress! Why all this activity? I decided to visit some of these churches and ask the various pastors to explain.

Here in the center of town are the Brown Street Bap-

tists, a growing group belonging to the General Association of Regular Baptists. This congregation of 532 resident members and an average church school attendance around 500, threatens to outgrow its comparatively new building dedicated in 1949.

When they built their church and adjoining parsonage, they also acquired 2 regular size lots for parking space. These can hold 40-50 cars, but recently they have adapted space behind the parsonage to hold another 32 cars. This forward-looking church also has a parking committee to help handle the traffic.

The pastor is emphatic on the value of these lots, and wishes more space were available. The church is on a

(Turn to page 52)

ROLAND E. TURNBULL

Mr. Turnbull is pastor of First Baptist Church, Alton, Illinois. Born in Edinburgh and reared among Scots Baptists, he worked as a commercial artist before coming to this country to study for the Christian ministry. He holds degrees from Aurora College, Loyola University, and Northern Baptist Theological Seminary, serving as a teaching fellow in the latter. He has also served as head of the Department of Bible and Philosophy at Shurtleff College.



COLLEGE AVENUE PRESBYTERIAN CHURCH,
ALTON, ILLINOIS



DAVID A. MacLENNAN

Dr. MacLennan was born in Boston, of Scottish Canadian ancestry. He holds a B.A. from University of Manitoba and a B.D. from McGill University. He also has honorary degrees from Yale University and University of Toronto. For the past 6 years he has been Professor of Homiletics and Pastoral Care at Yale University Divinity School, and has just left that position to return to the pastoral ministry as minister of Brick Presbyterian Church, Rochester, New York.

Priming the Preacher's Pump

David A. MacLennan

"Good preaching results when two things coincide—a minister has something to say and has acquired the ability to say it, in attractive, clear, relevant terms."

"POOR PREACHING RESULT OF LAZINESS," SAYS PASTOR." That headline in the *Los Angeles Times* on July 30, 1955, stabbed me broad awake on my first Saturday in the fascinating Babylon of the West. "What brother is taking potshots at his colleagues in the ministry?" I asked myself. Only a second's reading brought the disturbing fact home: I was the culprit. To the charge of unbrotherly sniping I must plead guilty. Before you join in the branding of your abashed servant as an unmitigated cad, let me swiftly explain that the headline is worse than the statement quoted thereunder. Actually, the article, two page-length columns long, is an example of excellent reporting by one of the most perceptive religious news editors I have met, Mr. Dan L. Thrapp. As our California readers may know, Mr. Thrapp gives a generous treatment to religious events and church news, and his paper's coverage of such activities is not to be explained away entirely by the large display advertisements inserted by religious organizations in the *Times*. (In the same issue appeared announcement of this unusual sermon topic: "Ink Blots, Doodles and Cranial Bumps." Church—Wilshire Presbyterian; preacher—Dr. W. Clarence Wright.)

Would you be interested in reading what the man said under the headline quoted above?

Two Requisites

"Good preaching," he said, on the basis of his wide experience, "results when two things coincide—a minister has something to say and has acquired the ability to say it, in attractive, clear, relevant terms. Talent doesn't hurt," the minister said, "but even the most meager talent can be improved. If a man or woman really believes the Good News, and is enthusiastic about proclaiming it, then good preaching may result."

On the other hand, bad preaching follows when the minister "is afflicted with deep laziness" to select his theme properly, to dig out and write up the necessary background information and properly prepare the message.

"But the chief besetting sin is an unwillingness to

know people, to go where they live, identify himself and his message with their condition," Dr. MacLennan said. He believes that preaching generally is better than it was 50 years ago. Early in his career as a professor of preaching from 1944-1955, he "had the penance of having to listen to others preach." He said he believed that the general level has improved.

"It may be that there are fewer great preachers today, or it may be that the peaks are less notable when the whole range is high," he said. "But ministers now are taking their preaching more seriously—which is the more remarkable when one considers how much busier they are than they ever were before, with the complicated church programs now undertaken."

"Preaching, however, is not yet as good as it should be, God knows." He thinks it possible that some preachers speak "over the heads" of their congregations, but believes one solution would be for the "congregation to lift its head."

"Yet this is true," he said, "in the old days a preacher could assume that his congregation would have a solid Biblical background. Today you can't assume anything."

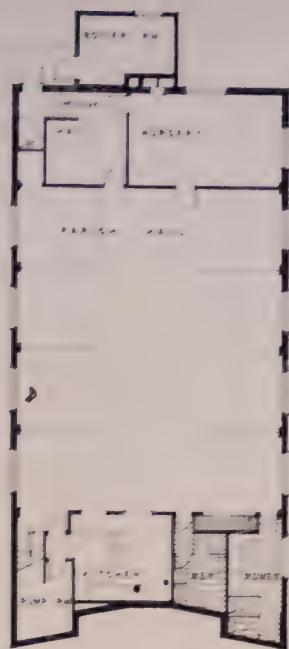
Then followed Mr. Thrapp's questions about church union, and my answers concerning the success and prophetic character of the United Church of Canada.

So there you have it, or rather, there you have me, on our occupational sin of laziness. What the interviewer considerably omitted was my own confession of sin. This preacher acknowledges, if not in sackcloth and ashes then in the modern garments of penitence, that his poor preaching is due to indolence more than to lack of inspiration.

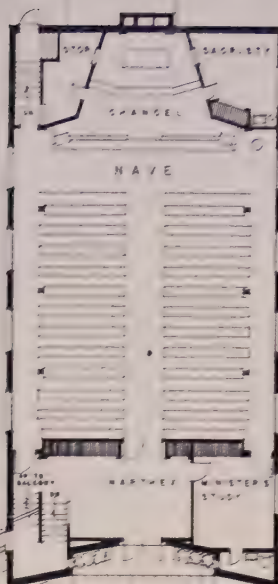
To make a more balanced case I should have referred to the congregation's role in effective or ineffective preaching. A valued friend, himself one of our ablest preachers, Dr. K. Morgan Edwards of First Methodist Church, Pasadena, dealt with this factor in one of his parish paper editorials (The First Methodist Messenger, July 8, 1955):

In *Seven Steeples*, an interesting account of her ex-

(Turn to page 78)



BASEMENT PLAN



SAINT MARTIN-IN-THE-FIELDS CHURCH, GRAND ISLAND, NEW YORK. GORDON HAYES, ARCHITECT.

It is often believed that the small church must be so limited in its facilities that it cannot perform its mission adequately. Saint-Martin-in-the-Fields Church demonstrates that you can have

Full Facilities in the Small Church

Gordon Hayes, A.I.A.

THE rapidly expanding community on Grand Island, located adjacent to the international border between the United States and Canada, near Buffalo, New York, has prompted the Protestant Episcopal Diocese of Western New York to expand its present plant facilities on the island. At present, the church group conducts its services and meetings in a small frame building, located on a portion of the 20 acres owned by the diocese. Although this building was more than adequate when first erected, the church membership has since outgrown its home.

The building committee at first explored the possibilities of adding to and enlarging the present buildings. However, after retaining an architect, a survey clearly indicated that a new building was the practical solution.

A careful study of immediate and future needs indicated that a seating capacity of 150 would satisfy present requirements, with provisions made for expansion to 200 within the next five years. Corresponding

requirements for the church school indicated a present requirement to provide for 128 children, providing for expansion to 170 children within the next five years. Because of a limited budget, it was decided to remodel the existing building and use it as a church school, there-

(Turn to page 37)

GORDON HAYES

Mr. Hayes is a registered architect in New York and Pennsylvania. He holds degrees from Andover and University of Michigan, and attended University of Buffalo. A member of the A.I.A. and a holder of the N.C.A.R.B. certificate, he is also an active layman of First Presbyterian Church in Buffalo. In addition to church architecture, he designs many schools, apartment buildings, and industrial buildings.



The Ministry of Notes

Margaret S. Ogden

Brief notes along with appropriate enclosures create a vital ministry which the minister's wife can carry effectively. Mrs. Ogden, a minister's wife in Sabetha, Kansas, describes such a ministry from her own experience.

The Pastor's Wife

This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

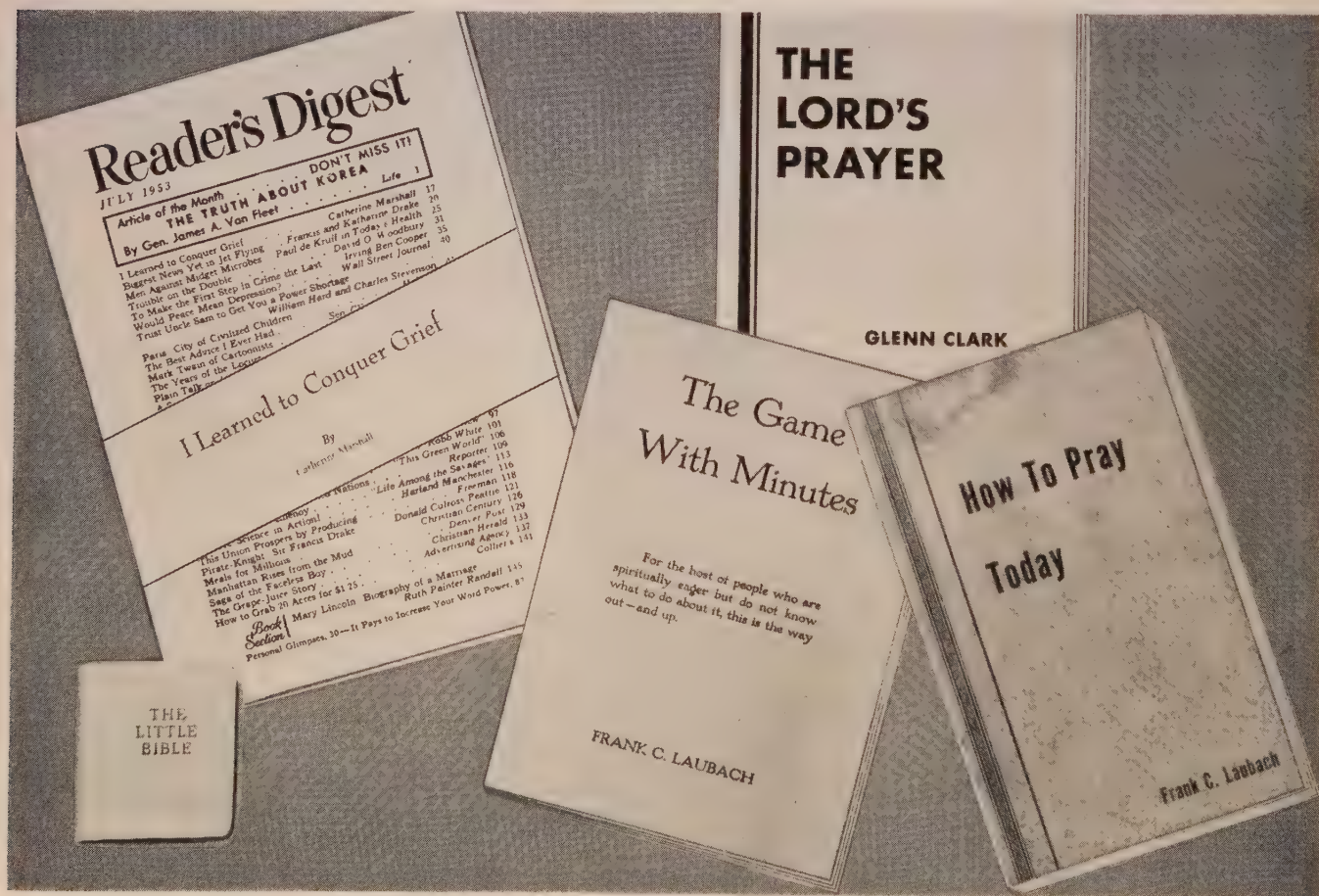
EDITED BY MRS. JOYCE ENGEL

I HAVE had such a happy time writing notes that I should like to recommend to all preachers' wives the importance of sending short letters. I wouldn't want my ten year old daughter to know at what an early age I began writing notes—and not quite the notes that I am talking about here. How easy it is for us to do the things we enjoy! I hope you have a very understanding and generous husband, for notepaper, stamps and enclosures run into money. However I doubt if any money is better spent. You may need a lot of help from your husband—I certainly did when I started—but my husband was so understanding, helpful, and even dictated hundreds for me to write!

The most important notes to write in my judgment are those to new members, to the bereaved, to parents of new babies, to those who are ill, lonely, or shut-in. There are so many extra notes—those of thanks, those of appreciation, those to pass on some lovely compliment, those to commend, and even those to try to change advertising policies. Oftentimes there is a great need for a little sweetening note. There are always a few people in anyone's congregation who need sweetening. Why not do it with a note? It's cheaper than flowers.

There are a few suggestions that I think are important. In a note to new members I like to say something like, "This is the most important decision that you will ever make. We want you to know how very

(Turn to page 32)



A FEW OF THE MANY ENCLOSURES USED BY THE AUTHOR

"Worship the Lord in the Beauty of Holiness"

James C. Mackenzie, F.A.I.A.

Stark functionalism is not enough for a place of worship. Certain valid and important traditions from the history of the church require suitable architectural settings. The problem is one of approaching tradition in a non-traditional manner.

IT is a fine thing that present day church architects are, increasingly, being less hampered by a consideration of past styles. But, unfortunately, all too often the pendulum swings to the other extreme and we are faced with an almost clinical austerity. More than once the effort to exploit the most recently developed methods of construction and the most up-to-date materials, plus a fear of using anything which might reflect what has been done before in either design or method, has resulted in a factory-like shell sadly unfit for the purpose it must serve.

The problem of approaching tradition in a non-traditional manner would seem to be the crux of the matter. Even in non-liturgical services, certain customs have arisen from long use and must be provided for, while in those denominations which adhere to a definite ritual, only an understanding of the historical background and meaning of their rubrics can evolve a setting suitable for their continuance. Once the requirements are understood in their relation to one another and to the service as a whole, the next step is to meet them with a mind unhampered by preconceived ideas of how such problems must be solved.



JAMES C. MACKENZIE

Mr. Mackenzie has had wide experience as an architect, designing some of the nation's outstanding churches and other structures. Elected as a fellow of the American Institute of Architects in 1938 for "excellence in design," he is also a member of Church Architectural Guild and other professional organizations. Serving in the armed forces in both World Wars, he was commissioned Brigadier General at the time of his resignation. He has won several architectural awards.

A study of church history and of the development of liturgical forms soon explains why various architectural features came into being and why some were discarded in the past while others continue on to this day. Those which have ceased to serve their original purpose and have taken on no new meaning, certainly should not be retained merely out of a mistaken idea of what arrangement a church should follow. Many of the developments in church architecture have been the results of changes and modifications in the

(Turn to page 36)



CHAPEL, EPISCOPAL CHURCH IN NEW JERSEY
Architect: James C. Mackenzie

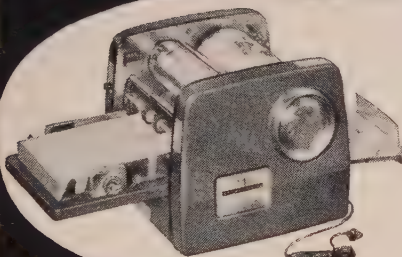
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The Story of Martin Luther

Frank H. Ballard

Reflections of a British correspondent after viewing the now famous film on the life of Luther.

MY wife and I have just returned from Cambridge where the much discussed film on Martin Luther has had a first showing. We had heard about the interest and controversy engendered in the United States and Canada and were anxious to see whether it was historically accurate or a mere piece of Protestant propaganda. The result is that we have recommended it to our people and hope there will be large audiences. We do not regard ourselves as expert film critics, but our attention was riveted throughout. The production seems to us excellent, and better judges than ourselves have pronounced the historical facts as accurate. One result of the film is to make me set down some of my own thoughts upon the subject. Most of them will be familiar to readers of *Church Management*, but some will be glad to have old studies revived.

I set out upon the task with some hesitation. For one thing, I have been reminded of the saying of Jesus, addressed in the first place to Pharisees, but applicable to many others, about garnishing the tombs of the prophets and protesting that if they had lived in those days they would not have persecuted the righteous. It is dangerously easy to praise the reformers of other ages, but actually we do not know what we should have done had we been there. We might have consented to the death of Jesus. We might have sided with the papacy in the sixteenth century. So let there be no self-righteousness about our reflections. Let us rather try to understand what the message of Luther means to us and face it frankly.

A second reason for hesitation is that we cannot so much as mention the name of Luther without plung-

FRANK H. BALLARD

Dr. Ballard is minister emeritus of Hampstead Garden Suburb Free Church, London, England. A frequent contributor to *Church Management*, he has also written several books, and did the exposition of Psalms 90-150 in the Interpreter's Bible.



ing into religious controversy which so far as possible I try to avoid. My practice has been not to criticize other people's beliefs, but to expound the scriptures and that body of truth which has grown out of the study of the scriptures. Let us realize, therefore, that my intention is not to deliver a party harangue, but to speak the truth in love. I have no desire to raise ecclesiastical passions, but with a prayer for tolerance we must do what we can to explain great principles and how those principles came to be enunciated.

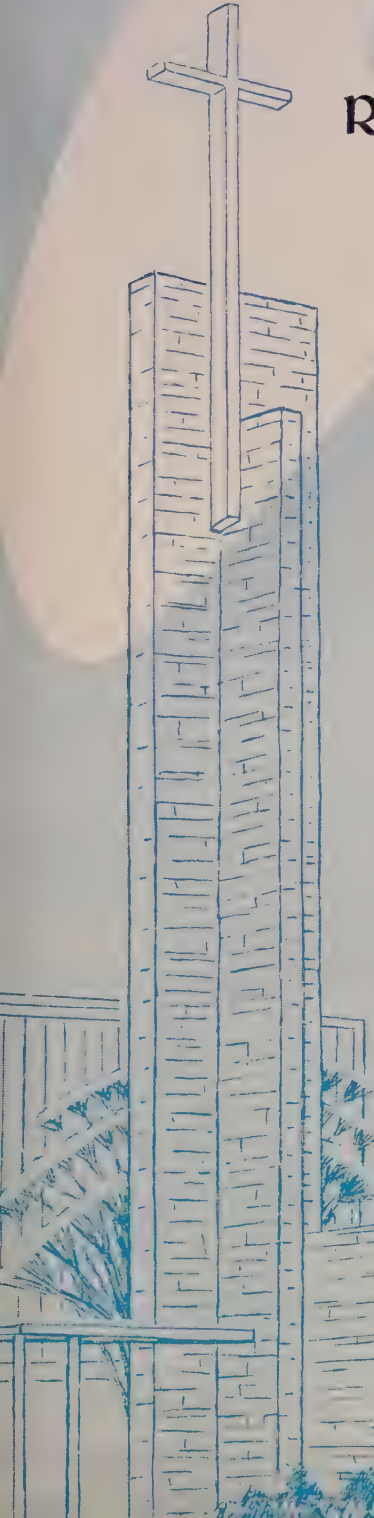
And here it will be well to make another thing quite clear—that Martin Luther will not be presented as an immaculate saint. He was a man of strong passions who tended to see things in contrasts. He was not a prudent, compromising, middle-of-the-road person, but one who was apt to call things black or white, right or wrong, and then to express himself vigorously, even too vigorously. He made enthusiastic disciples. He also made violent enemies. It is not difficult to find fault with some of the things he said and did. But a less passionate man could never have done the work he did—a work which split Christendom, but which liberated some of the most precious truths of the gospel.

The study of religion is a fascinating but often a saddening occupation. One thing struck me forcibly



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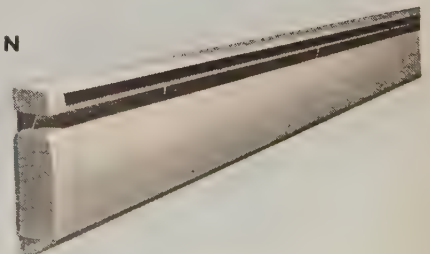


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many years ago. That is, that the great religions start with a burst of inspiration. Usually some great teacher arises in revolt against current superstition and conventional worship, and startles the people with strange and even revolutionary ideas. It is not long, however, before lesser men, claiming to be true and devoted disciples, turn to lesser things and lower the whole tone of their master's teaching.

This certainly happened in the history of Christianity. In the New Testament we see Jesus in all his purity and power and penetration. We hear him in all his grace and wisdom and truth. But before long the vision is largely lost, and men, instead of dwelling in the secret places of the most high, are arguing about vestments and ceremonies and turning the attention of the faithful to side issues. The contrast between the literature of the Bible and that of the sub-apostolic ages needs no laboring. And when the Church is allied with the State, and paganism creeps in at every opportunity, the contrast becomes glaring. The fact is that religions change in reality even while they retain the same words and confession, and instead of finding men living in the freedom of the gospel we find them burdened with rites and worried about customs. Europe was like that when Martin Luther, the son of a German miner, was born. Priests and people were not all insincere, but they had a theology that filled them with fear, and preaching that said far more about the torments of the damned than about the love of God. The best of them were apt to fast and punish their bodies in the hope that they might win salvation. The meaner sort clamored for indulgences which a worldly Church was all too ready to supply. Men who should have been leaders in holiness and teachers of Christian truth—popes, bishops, abbots, and the rest—too often had secular minds, lived as earthly potentates, and enjoyed the good things of this world.

That is a story all too common in the history of religions. But God in his goodness raises up prophets, as he did in ancient Israel, to call men

back to the essentials of the faith. And Martin Luther was one such. He started as a student of the law, but finding no peace he abandoned it and became an Augustinian monk. He did all that the order required, and more. He mortified the flesh. He fasted and prayed and did penance. He journeyed to Rome and climbed on his knees the stairs said to have been miraculously transported there from Palestine. But he found no peace. He turned to the study of the scriptures and gradually his eyes were opened. He saw the contrast between the gospel and the Church. He saw it most clearly as he worked at the Epistle to the Romans and realized that sinful man was saved not by fasts and penance and the piling up of merit, but by faith. “The just shall live by faith.” He came to the point where he realized that God had forgiven him, and that he could walk, no longer in fear, but in the liberty of a Christian man. No pope or priest could stand between him and God. No papal or priestly indulgences could remit sins. There was no place for ecclesiastical bartering. Man was justified by God alone.

To us, trained in the evangelical tradition, this sounds simple, even obvious. To the Christian world of the sixteenth century, it was startling and revolutionary. All the world knows, or should know what it led to—the nailing of the eighty-five theses on the church door at Wittenberg; the burning of the papal bull in the market place; the trial before the Council of Worms, and Luther's magnificent exclamation, “Here stand I, I can do no other, so help me God,” the splitting of Europe into two hostile camps. Behind these outstanding events were innumerable matters that deserve attention.

There was, for example, the heated controversy about indulgences. Pope Leo X was an ambitious man. One of his ambitious schemes was to make Rome the most splendid city in the world with the largest and most magnificent church ever seen. This meant money, and money was not always forthcoming. He therefore sold pardons and sent

his agents to many lands. He sent a man named John Tetzel to Germany. It sounds unbelievable, but this man Tetzel stood in market-squares and elsewhere selling the right to murder an enemy for seven ducats. If a man had robbed a church he could be let off for nine ducats. The murder of father, mother, sister, or brother cost only four ducats. The result was that crime abounded wherever the pardon-seller went. It roused Luther to violent protestations. What could he do, believing that God alone could forgive sins, but denounce the whole system?

Another thing that shook the world like an atom bomb was the marriage of Luther to a woman who had been a nun. People were scandalized. Clergy did not marry, and to marry one who had been a nun, and bring a family into the world, was a flagrant violation of ecclesiastical order. But to Luther and the reformers there was nothing scandalous in it. It was bringing the married state back to respect and honor. It helped to destroy an artificial distinction between the secular and the sacred, and brought religion back to the home. Too long men had thought of monasteries as sacred and business as secular. Men were now to be taught that they must serve God not only in the sanctuary but in the market-place. They could honor him behind counters or in workshops as they could before altars. And domestic life especially might become as holy as a church.

One other thing must be mentioned. Luther gave the people the Bible in their own language. There had been a Bible before, but it was not accessible to the man in the street. It was in a language the common man could not understand, and was interpreted as the Church saw fit. Luther translated it and made it available, and as a translator he stands among the most eminent. If he had done no more than that, it might still be true to say that what Columbus did for men's knowledge of the earth and Copernicus did for an understanding of the heavens, Luther did for the rights of conscience. A new conception of reli-

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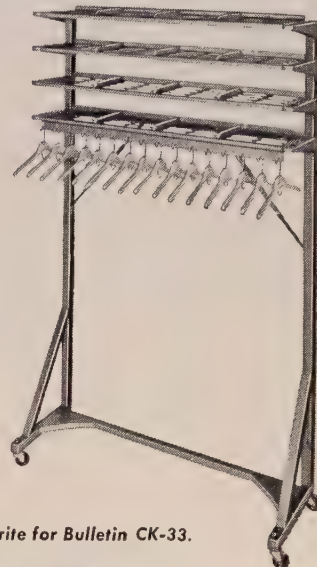


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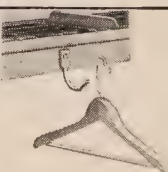


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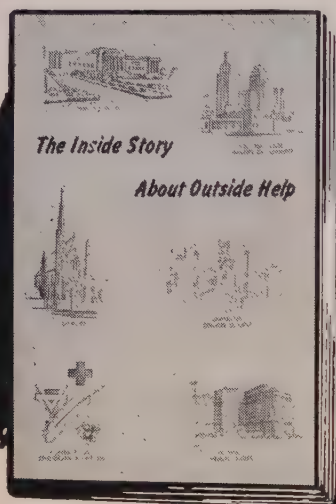
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gion arose—or a very old one was rediscovered—and it proclaimed the liberty of the individual, whatever his race or rank. The best tract Luther wrote—and it sprang straight out of the study of the scriptures—was *The Freedom of the Christian Man*. It maintained that, "A Christian man is a most free Lord of all things and subject to no one." It maintained also, what at first may seem a contradiction, but is not, that, "The Christian man is a most dutiful servant of all and subject to every one." It may sound simple, but it is a landmark in the progress of civilization.

Let no one imagine all this is mere history. We need another reformation today. We have been drifting back towards the errors of the medieval Church. Even where Protestant principles are vigorously proclaimed, the organization has threatened to smother the spirit. It is so easy to become the slaves of tradition, even while we boast of freedom and progress. I say we need a new reformation that will make us return to elemental things. We must not wait for learned men to lead us. We must practice ourselves the way of faith and dare to follow wherever the spirit leads us.

The Effect of Conditional Bequests

Arthur L. H. Street

Application of an important and interesting legal angle dealing with bequests for church purposes is illustrated by a decision lately rendered by the Maryland Court of Appeals. (*Keyser v. Calvary Brethren Church*, 64 Atl. 2d 748)

A Maryland woman left a will that contained this clause: "4th. I hereby give, devise and bequeath unto The Calvary Brethren Corbett Street Chapel (Rev. A. M. Dixon, Pastor) the sum of one thousand (\$1000.00) dollars for the building of a church, to be held in trust for a period of five years; if they do not build within five years then this returns to my estate."

The Calvary Brethren Church (the present name of the legatee) purchased a lot of ground on June 11, 1947, and started construction of a church on this lot by excavating the basement, July 25, 1947. A building permit was applied for August 4, 1947, and was granted August 14, 1947. In December, 1947, the congregation began meeting in the basement. The building has not been completed. All of this was done more than five years after the death of

ARTHUR L. H. STREET

Born in Ontario in 1877, Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor to nationally circulated trade and professional journals.



the testatrix.

The delay in building was due to war conditions and especially restrictions on the sale of materials. An attempt to secure priority for the church building failed.

The executor and beneficiaries of the will, other than the church, sued to have the bequest to the church declared void. The Court of Appeals upheld a decree dismissing the suit, deciding that the church was entitled to the bequest, although it had become impossible to comply strictly with the five-year condition imposed.

Said the court, in part:

The wording of the bequest in this case clearly indicates that the testa-



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trix intended that the church should
get the \$1,000, but if it did not
build within five years, the money
should return to her estate. . . .

Since the condition subsequent
was not strictly complied with, the
appellants (executor and heirs) con-
tend that there should be a forfeiture.
It requires a clear case to justify a
court in striking down a bequest,
and the grantee is generally relieved
from the performance of the condi-
tion if it is impossible or if it is pre-
vented by an act of God, or if, on a
contingency which arises, a reason-
able construction of the will does
not call for strict performance. . . .
In the case before us, we think it
quite clear that the condition could
not have been performed within the
five years because of the impossibil-
ity of getting materials with which
to build. We cannot suppose that
the testatrix intended that such a
condition should defeat her express
desire that the appellee (the defen-
dant religious society) build a
church. It started to build such a
church as soon as it could, and has
now constructed one, at least to the
extent that services may be held
in it.

The law governing impossible con-
ditions subsequent with respect to
legacies is set out in Page on Wills,
Vol. 3, Sec. 1284, p. 762, as follows:
"Where a condition subsequent be-
comes impossible, the general rule
is that an estate granted upon such
condition becomes absolute and can
never be divested, unless the will
specifically provides for divestment
if performance becomes impossible,
in which case it is a part of the con-
dition and the gift is defeated by
such event." . . .

We conclude that the church is
relieved from compliance with the
condition subsequent. The testatrix
could not have intended to require
performance in the contingency that
arose, and the church could not have
performed without a violation of law.
Indeed, it may be doubted if it could
have performed at all, because, had
it attempted to proceed without a
permit, and had it been able to get
the materials needed without prior-
ities, the construction undoubtedly
would have been promptly stopped
by action of the authorities.

Our decision, therefore, is that the
condition of the bequest was subse-
quent and not precedent, that there
was an impossibility of performance
within the meaning of the decisions,
and that the appellee was thereby
relieved from a strict compliance
with the five-year limitation. The
decree, therefore, will be affirmed.



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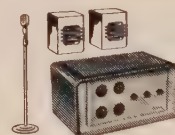
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Selected Short Sermons

by Earl Riney

Often an ill-minded person is not much more than a row of hooks to hang grudges on.

To learn what is true in order to do what is right is the summing up of the whole duty of man.

Stewardship is God's kindergarten for raising men rather than a method for raising money.

When the Bible speaks of Sunday as a day of rest, it does not mean resting up from a wild Saturday night.

Sometimes it seems like the preacher's job is to comfort those who are uncomfortable and to make uncomfortable some who are comfortable.

A child's home life is the most important factor in determining whether the growing child is gradually to gain the capacity to master conditions of his life, or to be mastered by them.

A pessimist looks backward; the optimist forward; the theorist inward; the practical man outward; the Christian man Godward.

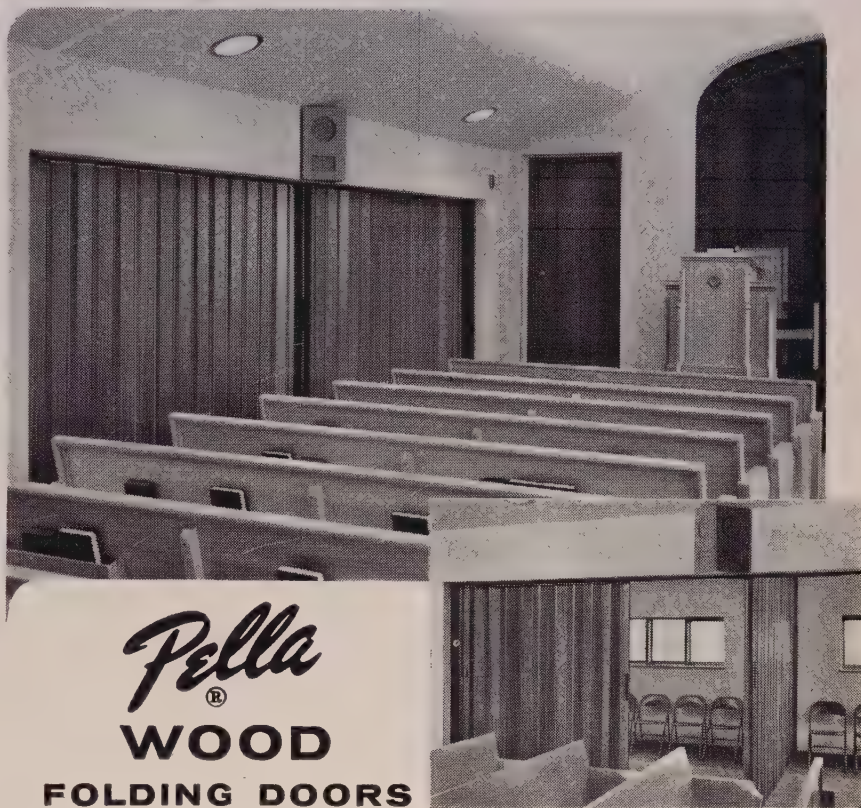
If you would take the real measure of a man, note the size of the things that make him angry.

Man is a worshipping being; he may for a season deny himself the enrichment of life that comes through worship, but in his moments of most normal self-expression he instinctively worships.

Often what we get out of prayer depends on what we see in God; many people are primitive in their praying because they are shallow in their concepts of God.

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Following Up

John Murray

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Reading: Nehemiah 4

WHAT an exhilarating account of corporate enterprise and achievement this is! "So built we the wall . . . for the people had a mind to work . . . Be not afraid of them: remember the Lord . . . So we laboured in the work . . . none of us put off our clothes."

But notice especially the ninth verse: "We made our prayer unto our God, and set a watch against them day and night." Truly, God helps those who help themselves, and this is as true of answering our prayers as of anything else. They are not ended when we say "Amen." They have only just begun, and as we go out to life and work and daily relationships, we have to follow up on what we have prayed, and give God a chance to use us to provide the answer to our prayer. For he can often only answer by a human agency, and he may well want us to be that agency.

We must do what we can to ensure an answer to our prayers. When Nehemiah saw the enemies of Jerusalem gathering to prevent the rebuilding of the ruined city, he prayed that God would thwart them. But he also armed his men, organized watches, and prepared to repel attackers. He didn't expect God to do for them what they were able-bodied enough to do for themselves. So with us: if we pray that there may be more spiritual-mindedness in our Board of Trustees or Deacons, we must also set ourselves carefully to show it by example, to teach it, and to create the conditions for it. If we pray that our life may be more relaxed, less hurried, more able to show to others a sense of inward peace, then we must take

JOHN MURRAY

Mr. Murray is pastor of Emmanuel Congregational Church, Cambridge, England, and chaplain to Congregational students at Cambridge University. He served as a journalist for five years prior to receiving a B.D. degree from London University.



steps to work in a more tidy fashion, to exercise a wiser stewardship of time, and to have plenty of time to spare for quietness with God to gain poise and peace.

We must also face the implications of some of our prayers, and be ready to follow up on them. If some of them are to be answered, they may well require that we accept change, hardship, sacrifice, unpalatable tasks. Do we face that when we pray? Are we ready to accept it? You pray for a new baptism of the Holy Spirit in your church: will you be ready for the sweeping away of old customs and cherished patterns that may well be required? You pray that God will move you to a sphere of greater constructive usefulness: will you accept a call to an uncongenial neighborhood, to a church your friends say is "not good enough" for you, to work initially depressing and unrewarding, in an adventure to find that sphere of greater usefulness? You pray this morning for that poor old woman whose days are dreary on her sick-bed: will you take fifteen minutes out of your leisure time in order to be able to visit her today, and bring a little sunshine into her room?

Prayer

Grant, O Lord, that what we say with our lips we may believe in our hearts, and what we believe in our hearts we may practice in our lives. Amen.

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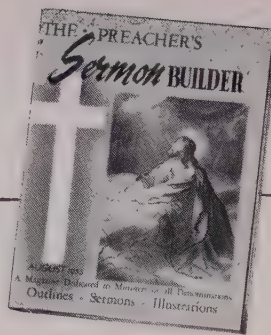


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The Ministry of Notes

(From page 20)

happy we are to have you in our church, and we know you will be a great help to us and we pray that we will be as great a help to you."

For the bereaved I like to have the reprint of Catherine Marshall's article *How I Learned to Conquer Grief* to enclose. I always remember the traits I liked most in the lost one, and refer to those, keeping uppermost in my mind any little kindnesses I know were done. I know how hard it will be to adjust to life without the loved one—or do I? I liked his fine sense of humor or that he was always ready to do his bit not caring whether it was noticed or mentioned. Or one might recall how gentle or thoughtful or forgiving he was!

For the new baby's parents a sentence like this is good, "Don't ever forget that Johnny is a gift from God, and the most important training he will get will be the regular attendance of parents and children at church and church school." If you want to include a little gift nothing would be more fitting and lovely than a tiny white Bible.

I expect the place where notes mean the most is to those who are ill. This is one of the times when your note may sink deep, and of course uppermost in your thoughts are your love and concern for those ill. How can you best help? This is the most exacting note, for it may be read over and over again—depending on the person and how much other mail is received. I always say something like this, "How very sorry we were to hear of your illness. We want you to know that we are remembering you in our prayers and praying that you will soon be well." There is one excellent prayer for healing that I found in our *Pilgrim Hymnal* and made copies to go with my letters. There are several splendid reprints that I keep on hand for just these notes: *Master, Heal Him, Our Prayers Could Change the World, Act As If*. I've gotten a lot from *The Calculated Risks of Prayer*, but that must go only to one well on the road to recovery and an advanced student

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spiritually. Louise Eggleston has an excellent little set of prayer booklets that make stimulating and helpful reading and will hasten healing, I am sure. Frank Laubach's priceless little book *How to Pray Today* will give one a new lease on life. V. P. Randall has a splendid leaflet *Would We Be Healed?* Frances Jordan's two little booklets *How I Found Happiness and God* and *How to be Healed and How to Keep Your Healing*, are both fine. The last book is for the sturdier soul that is ready for true healing, one who already has a good foundation of prayer and understanding—not milk for babes.

One of the finest booklets we've found for the shut-in is *The Lord's Prayer* by Glenn Clark. If that doesn't spark their imagination and give them new hope and new courage, I don't know what will! The *Manual of Prayer* sent out by the Prayer Tower is another booklet for any who are seeking or questing. *Today* is a superior devotional guide for there is so much witnessing done in its pages.

There are several of James Metcalfe's poems, such as *God Bless You*, that have been printed in attractive little frames that are inexpensive and cheery to enclose.

I don't need to tell how best to write notes of thanks or appreciation, except to remind one to be sincere and loving. It seems to me the minister's wife has a very unique place in the congregation for she can love them all—at least she can try—and if she likes people sincerely, before she knows it she loves them. I wouldn't think of closing a note to one of my best friends, "Sincerely." Why not say, "Lovingly?" People need to be loved. I have missionary friends whom I've never met, but I wouldn't think of withholding my love until I meet them. I may never meet them but I love them for the work they are doing—and I know them from the wonderful letters they write.

This is not according to Hoyle but I use first names in nearly all my notes, "Dear Edith," instead of, "Dear Mrs. Miller:." If you prefer to be

correct and stiff, all power to you. If it is a person I haven't met I may say, "Dear Edith Miller:."

When I read something extra fine in one of our magazines, or when I hear something over the radio or TV that is outstanding, I like to write and tell them so—and in the same letter suggest ways of improving their program or magazine.

I like beautiful note paper, but please none of that scented stuff. It makes me ill and I'm afraid it might the recipient. I like paper with appropriate scripture verse on it, but this isn't easy to find. These few things will make me perfectly happy when we retire—enough stationery, stamps, and enclosures to write all the letters I've wanted to write and never had time!

Go at it gradually and before you know it your husband will be buying you stamps by the hundred! He'll always say, "What have you done with those stamps?" This is the time to give him an extra kiss and he'll never keep track of how many stamps he buys you.

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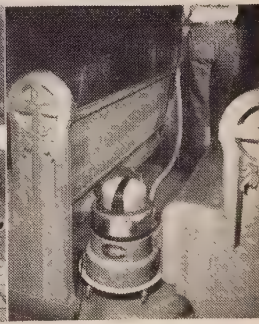
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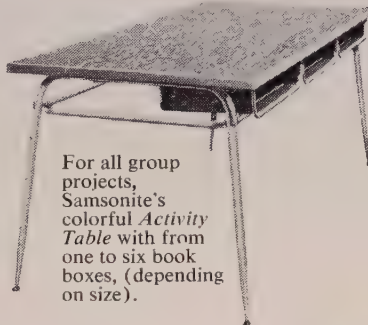
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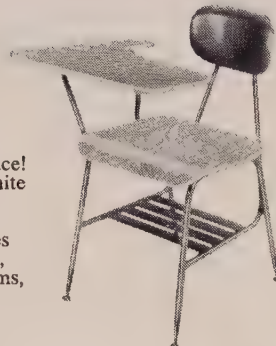


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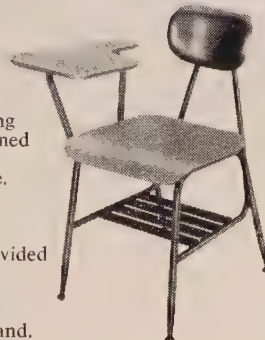


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"Worship the Lord in the Beauty of Holiness"

(From page 21)

forms of worship, and to continue the setting when the form has changed is indeed foolish. For example, although the doctrine of the "priesthood of believers" and other Reformation reforms vastly altered the requirements of a place of worship, many of the developments it brought with it are not obsolete, and earlier, more basic, features are again being emphasized. Thus it might be that the new approach we are seeking can best be found carefully distinguishing between the true tenets of our Christian faith and the manner in which various ages have expressed this faith, and the reasons behind such expression. It would then be possible to provide a setting for our present day worship which would recognize and honor the fundamental precepts of our particular denomination which constitute the true tradition to be followed, but which would not require a continuance of outmoded forms.

Stark functionalism, however is not enough, and if a satisfying place of worship is to be evolved, consideration must be given to certain aesthetic aspects of the whole and their psychological effect upon the worshiper. Functionalism alone cannot produce the emotional appeal which is a vital part of successful ecclesiastical architecture. But this additional something, this "beauty of holiness," is not something that can be added after all else is finished; then it is merely camouflage. Rather, it must be an integral part of each individual segment making up the place of worship. At the outset, advantage can be taken of the strong sense of direction, with the congregation all facing one end and aisles leading one way. Even where there is no ritual, there must be a focal point terminating in this direction and the feeling inspired by this terminus can, alone, do much to decide whether an atmosphere of reverence suitable to a sanctuary is established, or merely polite attention, more fitting to an auditorium or lecture hall. Here the best in design, proportion, color, and

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workmanship can be blended together to make the worshiper aware of the divine presence. A hodgepodge of period ornamentation is not required to create this feeling; rather it is induced by a purity of line and form and an evidence of artistry in each individual piece of furnishing and its relation one to another. However, Christian symbolism lends itself admirably to fresh, new interpretations, and when handled in a spirit of reverence and understanding of its purpose, can be beautifully expressed in modern materials, by modern methods, and when used with restraint, can add greatly to the subtle atmosphere of reverence. There is no need to be afraid of that which is beautiful when designing a church. Beauty, when dedicated to a higher purpose

than exploitation of itself, is a fitting offering to the one who has created so much beauty.

There is a starkness and coldness about so many of our present day structures, man finds it difficult to reconcile this type of building with what he has been accustomed to think of as church architecture. On the other hand, an increased association with this simplicity and straightforwardness makes him impatient with the re-creation of period pieces. Yet an innate need for beauty demands a respite from unrelieved functionalism at some point, and this point is very apt to be in places of worship. If man is not given something good, and suitable, for this relief, he is often tempted to contribute mediocre (or worse) examples of church art on his own.

Full Facilities in the Small Church

(From page 19)

by reducing the space requirements for the new structure.

The new church is located approximately 240 feet from the existing building. A parking area, capable of serving the projected future parking requirements, is located between the two buildings, affording adequate parking facilities for both the church and church school.

The church property slopes away from the road and this was counteracted by creating a raised entrance drive, so that the main entrance is approximately two feet above the center of the road. The raised entrance drive made it possible to eliminate the basement aspect of the ground floor by allowing the use of full size casement windows. The basement floor is but two and one-half feet below grade, making it possible to set the window sills at thirty-six inches above the floor, and also allowing the floor slab to rest directly upon the footings, thereby affording an economy in construction.

The basement will be used as a parish hall and also as a church school area, which can be divided with curtains to form six study areas.

A separate room for nursery children was provided to offset the noise generally attributed to this younger group.

The parish hall is capable of seating 150 people at a dinner, and a small, compact kitchen provides all necessary facilities to feed this size group. Storage and rest room facilities are also provided for in the basement.

The first floor consists of a narthex, study, nave, chancel, sacristy, and storage area. Located immediately above the narthex and study is a balcony and organ loft. The balcony will accommodate a choir of 24 people and provides adequate gown and music storage space.

The building is of frame construction with brick veneer exterior facing. The roof is supported by laminated wooden arches, resting on steel beams supporting the first floor. The roof deck is composed of 4 inch x 6 inch cedar boards, double tongue and grooved with 1/2 inch grooves, 1 inch on center on the exposed underside. The grooves add a decorative effect to the ceiling and also provide acoustical insulation for the nave, choir loft and chancel. Both arches and wood decking will have a stained finish.

At a point immediately above the communion rail, the roof has a

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John Debus Photo

SAINT MARTIN-IN-THE-FIELDS CHURCH

Notice that through utilization of grades it is possible to maintain both a ground level entrance into the nave and large windows in the basement area. Basement floor is only two and one-half feet below grade.

change in pitch. The area between the two roof levels is glazed with thermophane, creating a clerestory which provides natural daylight to the chancel area.

Several unusual problems presented themselves concerning the mechanical work. The new church building is located in an area which is not serviced by the town water supply. Even though Grand Island is an island located in the center of the Niagara River, the soil conditions ruled out any possibilities of a well as a water supply. The two choices open to serve as a water supply were:

1. purchase water by tank truck;
2. build a cistern and collect rain water.

The latter method was employed in this case. A large cistern, located beneath the entrance walk, collects rainwater from the roof, which is then treated and pumped to the church supply system.

Sewage disposal was also a problem as no central sewage system was available. A large and elaborate sand filter bed disposal system, employing a septic tank, was made necessary to conform with health authority requirements.

The heating system is a simple one-pipe forced hot water system employing baseboard fin-tube radiation and standard fin-tube convactor units. Adequate ventilation is obtained through the use of unit heaters and air-exhaust fans.



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The old church structure you see in the background above, was built for a congregation of 1929. But, it's 1955 now, and the church has *three* members for every one it had in '29!

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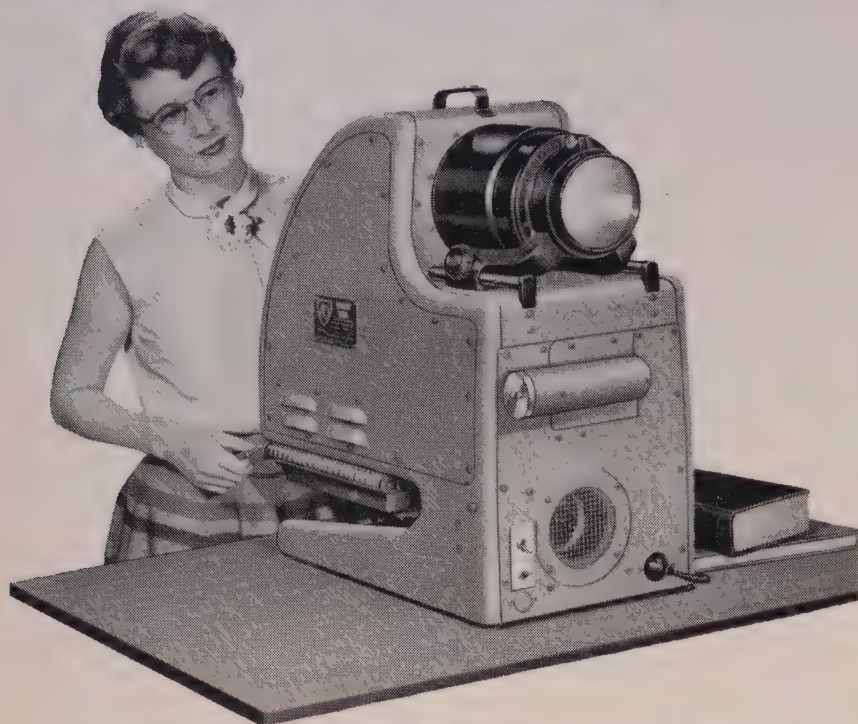
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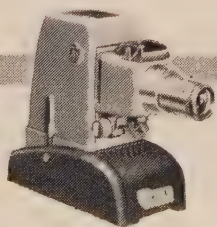


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Stepping Stones to a New Church

(From page 16)

is not studying the exterior of others but in making a study of your own needs. Style and architecture are important. They should be considered in due time. But the most important thing to start with is to check your church program and then check your church. Is the building satisfactory for the work it has to do?

Those of us who counsel churches usually classify the physical property under five heads. We seek to find whether the building offers sufficient opportunities for the best service under these classifications. The classifications are:

1. **Worship.** Are the worship units (foyer, nave, chancel) satisfactory for worship?
2. **Education.** Is the educational unit satisfactory for modern educational procedures?
3. **Followship.** Does the building provide the rooms and space for the building of neighborliness and friendly contacts?
4. **Administration.** Does the building provide the proper space for the church staff—the minister, the director of Christian education, the treasurer, the office secretaries, etc.?
5. **The Out-of-Door Space.** Parking, recreation, etc.

As a guide to readers I am inserting a chart form which may be helpful to you in making the tests in your own church. The form itself, together with the supplementary material that follows may be helpful in getting an appraisal of your needed facilities.

Having set up the format for the analysis, I think that now we should take up the various items to show the purpose of each item. Let's take them up one by one.

Building for Worship

Historically the worship unit of the church consists of a nave where the worshippers sit, and a chancel where the ministry and choir are located. We prefer to use these terms rather than the early American term of auditorium and the more recent one of sanctuary. Historically the

sanctuary is that part of the chancel where the altar rests.

The best proportion for worship is a rectangular room with a center aisle running the full length of the church. If the entrance is at the rear of the church, as the worshiper enters at the center aisle he has a clear view down the aisle, up the steps of the sanctuary to the communion table or altar which should be the center of worship.

The nave should be large enough to care for the average attendance of worshipers without crowding. Two attendance factors create a menace to church attendance—one is small congregations; the other is crowded congregations. Neither are desirable. The number of churches which now plan for two Sunday morning services make a definite trend in the right direction, and before putting too much money into a new church building, two Sunday morning duplicate services should be considered.

Traffic hazards should be avoided in all parts of the building. The old concept of having a single tower entrance for all parts of the building must now be supplemented with several additional entrances and exits.

Each church is free to decide the type of chancel it wishes. There is no frozen or recommended style. The trend, however, is toward the open or divided chancel, with the lectern and pulpit on either side. It best carries out the idea of a straight, open passage through the church to the altar.

Whether a church will have an altar or a communion table depends upon its own theological convictions. The table connotes Christian fellowship, the altar the crucified and buried Christ. Either can serve the purpose of liturgical architecture.

The seating of the choir is also an optional matter. In most of the new Protestant churches the choir sits in benches on either side of the chancel, leaving the approach to the altar or communion table free. The desire to have the choir together has led some churches to place a grille or screen across the chancel behind the



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altar or communion table. The choir sings from back of the grille. This unites the choir as desired by some conductors, and, at the same time, partially hides the choir so that it is not on display. Such a grille is shown in a picture of the chancel of the new first Presbyterian Church, Muncie, Indiana, shown in this issue.

In most churches some choir space is desirable for practice, storing of robes and music, and rehearsing. There is need for soundproofing so that Sunday rehearsals before the service of worship will not interfere with the quiet of the church. Good basement space may be used for this purpose.

The Educational Unit

The church building should be erected and designed to fit the program of the church which is being projected. Let me take an illustration out of the past. At the end of the nineteenth and the beginning of the twentieth century, most of the Sunday school units were built in what has become known as the Akron Plan. This type of building at the time was new. It consisted of an addition which extended the church proper to house the church school. Around the walls of the building were placed classrooms for the various groups. These classrooms were in tiers, most of those I have seen being two floors in height.

The design made possible the most effective method of teaching the International Sunday School Lessons. The important feature of the international lessons was the responsive reading of the Bible text and the memorization of the Golden Text. From a center position on the first floor the superintendent read his verse. The entire group responded by reading the next verse. Sunday schools were large. From infants just learning to read to the mature, this plan gave them a part in the service.

That method of teaching has passed away. Now we follow the plan of departmentalization with graded classes within the departments. Many churches have tried to

adapt the old building to the new method but it just doesn't work out as it should. To erect a new building in this style would be educationally catastrophic.

Our buildings today should provide for departmental organization and graded teaching. The schedule for floor spaces given earlier is based on the standards recommended by most denominations. It conforms to public school practices.

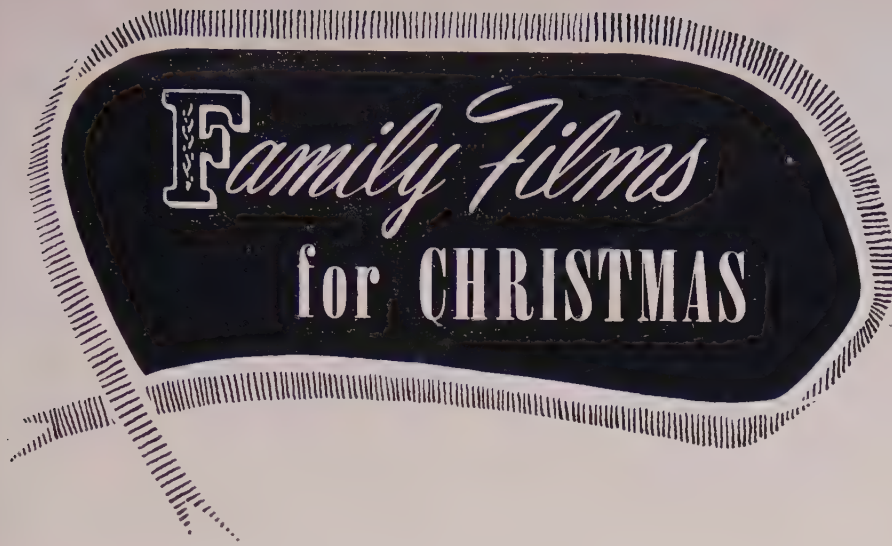
Church school buildings, whether they are in the form of additions or new structures, should be built on the lines of a school building rather than a church. The needs are definite but not elaborate. The architecture for education differs from the architecture for worship. Simplicity of construction with warm floors and good light, combined with sufficient well organized space, are the main requirements.

In organizing this space take the present enrollment and estimate any growth for the next ten or twenty years. Add these to find the amount of space needed. As churches advance to a program of double services, church schools are following. If you have two services on Sunday morning, you probably should have two sessions of the church school. If this is in the picture you can count on double use and build much less space than you otherwise would.

Each department should have its own quarters. If possible, have it complete within its own walls. The primary and junior departments should have assembly rooms. Such an assembly for other departments is optional. To conserve space it is possible to have several rooms opening by means of temporary partitions so that the space used for classes doubles for assembly space.

Recreational space is desirable for most departments. Inasmuch as is possible, the space used for classrooms should double for recreational space. This is usually not wise where boy scout troops are concerned. Scouts and similar organizations need space which will stand hard usage.

All parts of the church school building should have toilet facilities. The rooms for the little children



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should be the nearest to the nave so parents may leave their little ones and go to the services for worship. Corridors should be wide to avoid congestion and there should be as few turns as possible. It would be well if all corridors led to exits.

Building for Fellowship

The local Christian church should be a fellowship. When a church becomes so large that it can no longer be a fellowship, it is too large to be a church. The maintenance of the spirit of fellowship may be a simple matter in a small church where most of the people are neighbors. It becomes more difficult as a church grows larger.

In the early church the observance of the service of communion clearly was a fellowship service. In our American churches the kitchen and dining room have been a great aid to such fellowship. There has been much criticism of the old church dinners which brought a financial profit. People forget that they also produced a spirit of fellowship. It is that kind of fellowship, apart from making a financial gain, that we are trying to promote in the new churches.

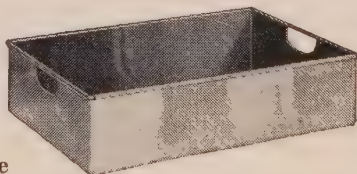
The church must have a kitchen and dining room, of course. But if the church is of any size, it needs other kitchenettes, snack bars, or Pullman diners for smaller groups. An all-purpose dining room is essential. A popular type has a kitchen at one end and a stage for dramatics at the other. The floor may be used for folk games and dances. Mark the floor for shuffleboard and other activities. The room itself can serve as a hall for lectures and meetings which might not be eligible for the church proper.

In addition to the kitchen and dining room, a church of any size should have a church parlor with a touch of luxury. We like to call it a "church parlor" rather than "ladies' parlor" so it will fit into the present policy of multiple-purpose rooms. Such a room can be a meeting place for an adult Bible class, for church board meetings, and local church and district committee meetings. A

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snack bar where light lunches can be served will be appreciated in this connection.

The senior high classroom may well be a lounge for youth activities. Between Sunday meetings, the young people will find plenty of opportunities for its use. Social meetings, not athletic games, will center so far as youth are concerned in this lounge.

Whether the men's club needs a room for itself is hard to say. Its monthly meetings might be held in the church parlor, one of the departmental assemblies, or in the main dining room. Its large dinners would have to use the large dining room. If its program is constant and continuing, it might be well for it to have a room of its own.

Building for Administration

This is the section of the building which houses the ministers, the office secretaries, financial secretary, and all of the various office rooms. Some churches will prefer to have the director of Christian education roomed in the educational building. In a church of any size a central switchboard is a big help in keeping things under control.

There must be a distinction made between a church office and the minister's study. The office should be close to the most popular daily entrance. This is the most convenient place for business men and callers. The minister's study, however, needs more protection than this. It is well if it can be placed in a more secluded area.

As a rule, the office will be used for business transactions. The study will be used for study and meditation and other activities requiring isolation. It will also be used for confidential counseling, and for this reason it is well if there is an exit close to the street.

Church offices need equipment which parallels that of business organizations. A switchboard for the telephones, desks, typewriters, duplicators, storage space, etc. It is preferable if all church records, including both membership and financial, are kept in the church offices.



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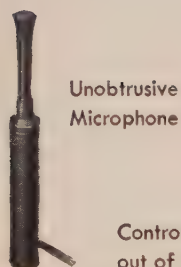
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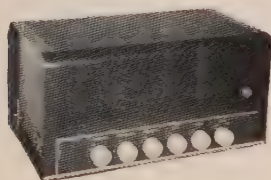


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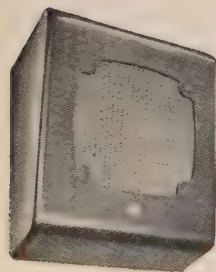
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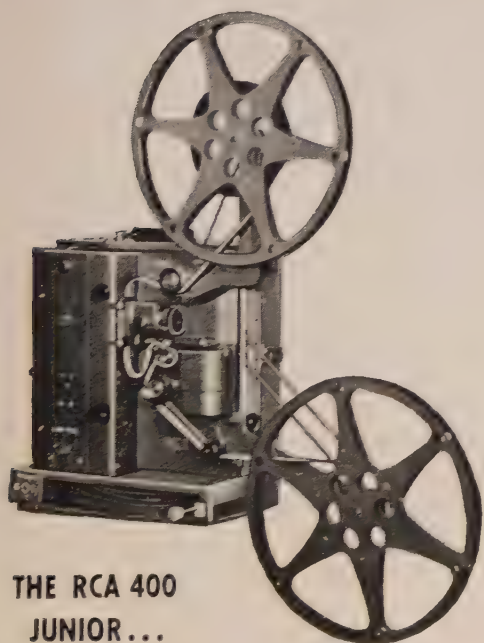


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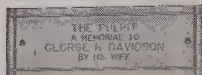
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Using the Out-of-Doors

Item number one in the out-of-doors ministry is parking space. More and more towns and cities are legislating the necessity of off-street parking. If a church has an attendance of five hundred people, it is estimated that it should have a parking lot to take care of 125 automobiles. Usually our cities are lenient with churches. As long as things go all right they do not bother about building codes. But when a church applies for a building permit for a new building, it will find that there are regulations and building codes which it probably has ignored. It is hard to quarrel with any regulation which deals with parking.

If a church has extra space there are other ways of building an out-

of-door ministry. It is common in some parts of the country to find the church grounds turned into a picnic area. The idea can be developed into a modern program. A rose garden for weddings, a shady nook for wiener roasts, a tennis court, or a place for a game of quoits—all of these utilize the out-of-doors in the ministry of the church.

Any church planning to build should first of all secure a large enough area of land. Few churches should have less than two acres; some now buy five, ten, fifteen or even twenty acres to make the ministry of the church more effective.

In a subsequent article Dr. Leach will discuss further steps in the organization of a church for its building program.

New Films for Churches

William S. Hockman



WILLIAM S.
HOCKMAN

Mr. Hockman is the Director of Christian Education of the Presbyterian Church in Glens Falls, New York. He holds degrees from Randolph-Macon College and the University of Chicago Divinity School. He has done extensive work in the field of audio-visuals.

Mass Media

THE visual way is the best way to tell the churches about the growing use of mass communication media on the Christian frontiers of the world. The new motion picture, *That They May See*, takes us to Burma—where we see a mobile unit in operation; to Korea—where Radio Station HLKY beams its message to millions; to Africa—where we see non-projected visual aids being effectively used in leadership education; and to Japan—where motion pictures help Christian leaders reach the masses.

Here is a dramatic, interesting, authentic motion picture which can be used to interpret to all kinds of youth

and adult groups the employment of mass media in proclaiming the gospel. This film will inform and encourage. It will challenge churches and churchmen to put greater resources at the disposal of those Christian leaders, native and foreign, who appreciate the power of mass media in reaching the minds of the masses. This film is highly recommended for use in the churches, colleges, and the seminaries; in youth rallies, summer conferences, Sunday evening services, and in the meetings of men and women; in adult classes, and in the service clubs of the community. (Broadcasting and Film Commission; 220 Fifth Ave., N. Y. 1; color; 15 minutes; inquire of your local film library; rental \$5.00.

American Indians

The study theme for the churches in the area of home missions, beginning in October, will be the American Indians. There will be a great demand for audio-visual materials. Check with your denomination. Use what it has produced. After that, use that of other communions and materials cooperatively produced.

Day of Decision is a semi-documentary film dealing with the crucial problems confronting the American Indians of today as these problems are reflected in the lives of the two people whose story the film tells.

Q.

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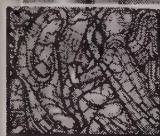
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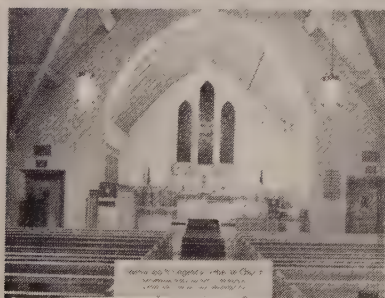


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CHURCH SEATING
by
Ossit

SINCE 1927



Filmed amid the colorful scenery of two major Arizona Indian reservation—Pima and Navaho—this film has warmth, appeal, and many close and revealing glimpses into reservation life. It shows, too, something of the concern of the church for the Indian, but it does not show one of the most determinative factors—the indifference of his white neighbors, in and out of the church, in and out of the government.

The film's best utilization will be in a setting of worship, and the target audience is senior high and up. (Presbyterian Distribution Service, 156 Fifth Ave., N.Y. 10; color; 44 minutes; rental \$12.00.)

What are the problems faced by an American Indian family as it moves from reservation to the city? What about employment, housing, new friends, new ways, new friends for the children, and especially, church? You will find some of the answers, and a lot of questions, too, in the filmstrip *Strangers in Their Own Land*. Use it to give information to youth and adult groups, to

give background for discussion, to motivate study, to follow such a film as *Song of Shining Mountain*. Good photography; good script. (Friendship Press, 257 Fourth Ave., N.Y. 10; color; 74 frames; scriptguide, price \$5.00.)

How To Teach

Broadman Films has produced five filmstrips under a series title *The Improvement of Teaching*. Each is in color, with live photography and art work intermixed, and each frame bears a caption. The commentary is printed in a guide for the user. Here is a down-to-earth series on how any teacher can improve his teaching. The titles are:

The Christian Teacher (44 frames) presents the duties, responsibilities, obligations, rewards, and challenges of those selected to teach in the church school. It is a good introduction to the series.

Selecting Aims (38 frames) shows the choice of aims as the heart of teaching. It defines aims, and goes on to give the factors which control the selection of aims, and shows the

steps to follow in arriving at an aim. This is one of the best of the series in every way.

Choosing Methods (40 frames) sets forth the great variety of lesson procedures in relation to the amount of time available and the age-groups involved. The basic purpose of the filmstrip is (a) to show the teacher how she can overcome the tendency to use one method, and (b) to guide her in using a variety of methods in her classroom.

Planning a Lesson (34 frames) gives the teacher practical help on this crucial activity, stressing the advantages of making a written lesson-plan and of developing a step-by-step procedure. The plan of one teacher is presented via the filmstrip.

Testing Results (33 frames) goes beyond the idea of finding out how much the pupil has learned. The slant here is that the teacher's efficiency can be evaluated by the teacher herself if she will observe her pupils. It points out and discusses what she should look for.

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Valuable addition to the series; deals with an idea often overlooked.

This series was designed for the use of those responsible for the training of teachers in the local church. Its best use will probably be as a series where one session builds upon another. Yet, each is so constructed that it can be used alone.

An especially helpful feature of this series is the printing of the film-strip pictures in the manual thereby facilitating the preview and study of each by the person preparing to use them. Here is a good set for your growing A-V library. (Broadman Films, Nashville 3, Tenn.; \$5.00 each; \$22.50 per set.)

Free Films

The human topsoil in some rural areas has gotten pretty thin through social erosion and the disintegration of community spirit. That's the plight of the little town depicted in the motion picture, *The Town that Came Back*. It came back because a few people pulled off a miracle—they got interested, they figured things out, they went to work! This film will help the city people understand the country better, and if they're smart, learn a thing or two about what makes and un-makes a city. Many rural churches, now dying on the vine, might be saved if a few people cared enough in time. When the moral and spiritual values have leached out of community life, not much is left. Recommended for both rural and urban adult groups. Excellent technical qualities. (Free from your Ford motor dealer; color; 28 minutes.)

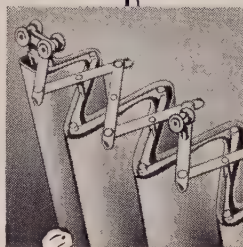
In studying Christian missions in a revolutionary world, try using the film, *Ordeal in Burma*, one of the Cavalcade of America series. Showing how the Judsons were caught in the Burmese-British war of 1824, this dramatic and moving film could be a film-documentation of a number of present-day situations. Recommended for use with youth and adults to give an understanding of the past and insight concerning the present. (Advertising Dept., The DuPont Co., Wilmington 28, Delaware; B & W; 26 minutes; free.)



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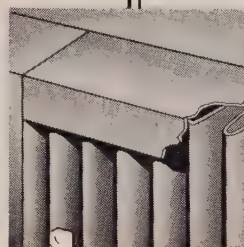
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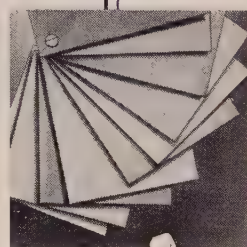
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Do Church Parking Lots Pay?

(From page 17)

main thoroughfare on which parking is a definite traffic hazard; so much traffic that the City Council allows them to place stop signs at the entrance to their lots during church service hours.

Traveling downhill, towards the Mississippi, we reach First Methodist Church with 700 resident members. This old established church has recently bought adjoining property with run-down homes upon it for \$15,000. At the moment nothing has been done except to raze the old homes, but plans are in the offing for parking 75 autos.

Discussing this situation with the pastor, I was informed that the congregation had made a crucial decision in recent months. The neighborhood around the church was rapidly deteriorating—in fact the dwellings bought would be classed as slums. Should they sell their property and move to the suburbs where many of their members now live? They had an excellent structure in good repair; they had recently modernized their kitchen and installed a new pipe organ. In addition to the slums they were only one block from Saint John's Baptist Church and two blocks from First Presbyterian Church. Every Sunday there was considerable jockeying for parking space, and in the winter, with ice added, great difficulties faced the older people on Alton's icy hills. The projected parking lot is the answer to their problem!

Moving back uphill to the center of the residential section with average working-class homes we see Cherry Street Baptist Church (American Baptist Convention). This congregation numbers 875 resident members, some of whom travel as far as 8 to 10 miles to attend. At the moment they have no parking lot, and being off the main highway have used various side-streets without any undue traffic problems.

But recently the congregation voted to buy a corner lot opposite the church at a cost of \$12,250. This consists of two small houses and two

empty lots. In the foreseeable future these people plan to extend their sanctuary over the area where their parsonage now stands, building a new home for their minister across the street, while at the same time constructing a parking lot for at least 75 cars.

Proceeding further uptown we arrive at Main Street Methodist Church which has 800 resident members. This congregation has just made an addition to its educational building leaving only a small parking space for twenty cars. The pastor, who has just recently been appointed, informed me that parking is a crucial problem here also. The church is located on a busy thoroughfare through town. The police advise against parking on both sides, and already the side streets adjoining the church are marked, "One side parallel parking."

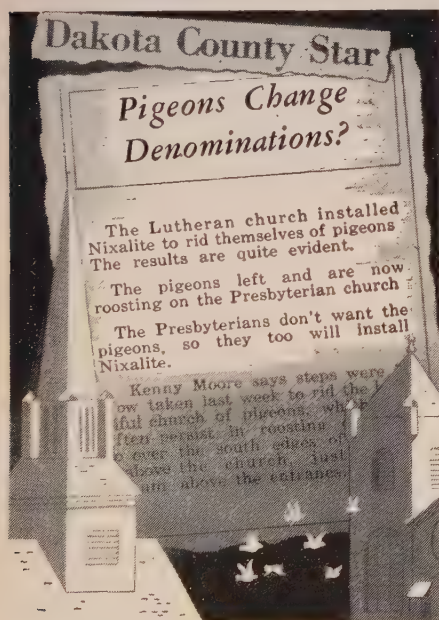
This church, like the others, has many members who have moved to new building areas outside of town; some as far away as ten miles. How long will they continue as members with inconvenient parking? As parallel side street parking increases, folks are forced to walk farther and farther to reach the building. In bad weather this can be quite a factor for church attendance, and may swing the final vote for "not going this morning!"

This pastor is looking longingly at adjacent properties which, alas for his objectives, are all fine residential homes. Will their owners sell? Can his people raise the money needed if they will? To increase his congregation is only to increase his parking problem!

Driving to North Alton, now completely integrated into the city, we stop at the Southern Baptist Church, a congregation with 300 members. This recently built church has a parking lot capable of receiving 30 cars, but the pastor readily admitted he wished it were twice the size.

This church is also on a much traveled thoroughfare and again the city fathers have come to its rescue by placing stop signs on the street during church service hours. With

(Turn to page 56)



This news item dramatizes the positive effectiveness of NIXALITE®, the bird repellent that lasts under all climatic conditions.

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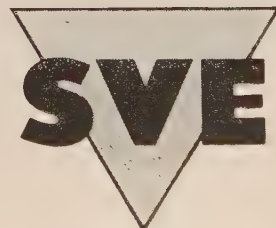
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Products Company. This product, a cream marketed in ½ pint jars, removes dirt, retards cracking and peeling, and restores original color and texture, according to the claims of the manufacturer. It is also said to prolong the life of the material by 50%. No. 10552.

FOLDING DOORS

Fol-Bak, a new, low cost, fabric covered folding door for closets and wardrobes is announced by Holcomb & Hoke Mfg. Co., Inc. The door comes complete with cornice, screws, track, and installation instructions. Steel construction is covered with vinyl coated fabric in a choice of 3 colors. No. 10553.



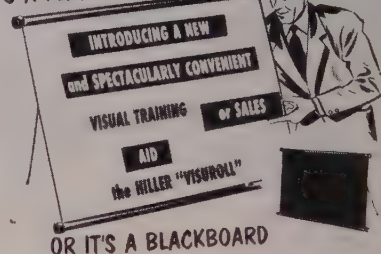
PORTA-ROBE

A new portable garment storage system is introduced by Educational Devices, Inc. Designed to replace locker and cloakroom storage, Porta-Robes save classroom space, serve as additional shelf space for books and material, and when necessary, divide large rooms for extra class activities. When equipped with chalkboard or tackboard, they further increase the facilities of the classroom. Available in a wide range of units and sizes for primary and elementary grades No. 10554.

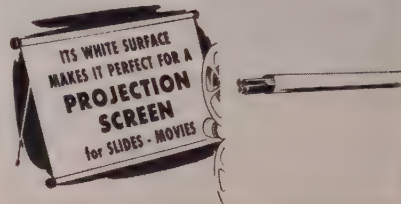
CORK EFFECT FLOOR TILE

"CorkAtile" a new floor tile combining the appearance of cork and all the advantages of asphalt is announced by Hachmeister-Inc. This unique asphalt tile is available in three natural cork shades, light, medium and dark. Sturdily constructed to withstand severe tests of heavy traffic areaways. No. 10555.

IT'S A FLANNELBOARD



OR IT'S A BLACKBOARD



COMBINATION FLANNELBOARD BLACKBOARD & PROJECTION SCREEN

A new visual training aid, the Hiller "Visuroll" is announced by the Hiller Bookbinding Company. The flannelboard side is white flannel which is also ideal as a projection screen for slides and movies. Laminated to the flannelboard on the other side is a black surface for use as a chalkboard. Equipped with its own rubber-tipped easel, the 40" x 30" device rolls up into a compact, portable unit weighing approximately 5 pounds. Suction cup holders are available if wall hanging is desired No. 10556.



ALUMINUM FOLDING TABLE

A new 22-inch, "Knee-High Aluma-fold" folding table for use by children 3 to 7 years of age is announced by P. B.R. Manufacturing Co. Featuring heavy duty scratch resistant aluminum top and "Saf-T-Lock" hinge device, the table folds easily for storing. Available in two sizes, 24" x 60" and 30" x 60". No. 10557.



SAFETY TREADS

Worn stairs can be leveled and made non-skid through the application of Stairmaster extruded aluminum safety treads, announced by Wooster Products, Inc. Not only is this method more economical than replacing the treads themselves, but it also adds beauty to the stairs. Stairmaster safety treads come in a standard width to fit all stairs, are factory cut to length as required and are drilled for easy installation. Manufacturer can provide leveling compound for leveling worn steps. No. 10558.

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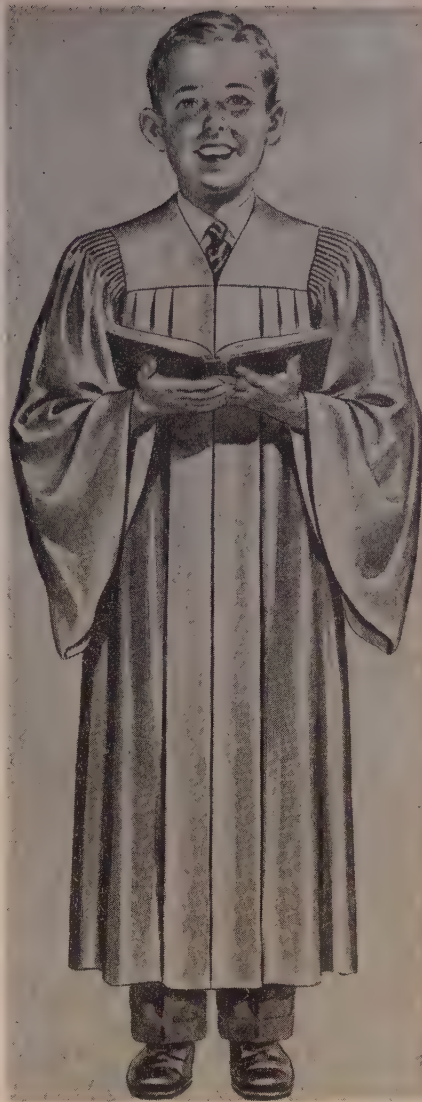
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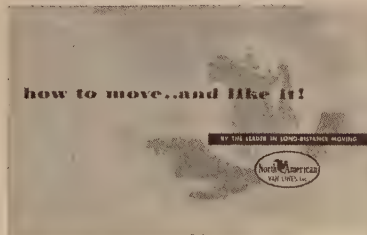
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From a selection of 100 color art reproductions, recognized and responsible organizations may select 10 which will be loaned at no cost other than transportation charges. This collection is made available by Oestreich's, America's oldest print dealer. All prints are uniformly framed, ready to exhibit, and are loaned for one week. A pamphlet giving full particulars plus the list of available prints will be sent upon request. No. 10559.



CHILDREN'S CHOIR ROBE

A new choir robe designed for children and juniors is announced by Collegiate Cap & Gown Company. It is available in a wide range of materials and in colors that children like. Many features of the adult style robes are embodied. A complete style catalog, including material samples will be sent upon request. No. 105510.



MOVING TIPS

"How to Move and Like It!" is the title of a 16-page booklet offered at no charge by North American Van Lines, Inc. The booklet describes and illustrates North American's moving service, including advance packing. No. 105511.

OCTOBER 1955

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OCTOBER 1955

NEW PRODUCTS INFORMATION

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Do Church Parking Lots Pay?

(From page 52)

residences of high quality on both sides, this church will find it expensive and perhaps impossible to expand; yet it is drawing people as far away as Cottage Hills, seven miles away!

Circling back to Upper Alton we see before us the lovely Gothic structure of the College Avenue Presbyterian Church, standing as it does on Route 140 leading out of the city, and with narrow side streets, this church has wrestled with parking problems for many years.

Four years ago its trustees negotiated for a lot next door which, with some development, has cost \$12,000. With the possibility of the traffic authorities forbidding all parking on the highway at their front door and single parallel parking on their adjacent narrow side streets, this congregation of 650 residential members feels much relieved at having space for at least 50 autos. The pastor sees an added advantage to this parking lot in tentative plans for a side entrance from the lot into the educational building.

In the case of my own church, the First Baptist, we moved last October from our downtown location to a lovely site of 7 acres facing the public park. As part of our building project we have constructed a carefully graded tar-macadam parking lot capable of taking 102 cars (cost: \$10,000). Space is available to double this lot if and when needed. The parking issue was one of the main reasons for our selling our property and moving to this larger site where we could expand and meet the needs of our modern times.

Values of Parking Lots

Every pastor to whom I have talked was sold on his parking lot, actual or potential. All wished they could have more than they have. Some regretted that they were unable (because of finances) to stake their claim to more, if only by way of an option. Several values might be briefly summed up.

Less traffic hazards was the item

stressed by most, and immediately by those situated on highways or busy thoroughfares. This is no minor consideration when more citizens are killed today on our streets than are killed in our battlefields.

Convenience for worshipers was another value suggested. This may have overtones of a commercial nature as one is reminded of the many new supermarkets springing up all over the country, all with huge parking facilities which make walking in bad weather unnecessary, but yet our people are being molded and conditioned by such conveniences.

Attracting new people might be difficult to prove, but there are indications from several pastors that this is true. Many of the Saturday church advertisements in our local paper stress the theme, "Adequate Free Parking." And, as many of us have discovered, distance seems to be no barrier at all to people wishing to attend your church. (Of course an adequate program when they get there would also be a factor!) In our own church, only eight months in a new building, we are already experiencing growing pains and have chalked up an 18% increase in church school attendance during that time. For the first time in our history we attempted two services last Easter, and were pleasantly surprised to find ourselves with 487 this year as against 356 (one service) last year.

But the one that rang a bell, especially for our downtown churches, was *holding suburban members*. Distances to an American congregation are not much of a handicap with high-powered luxury cars. The question before the house is not, "Where is your church?" but, "Can I park when I get there?" An adequate parking lot seems to be part of the answer to the problem of holding one's "Gypsy" congregation!

Third Baptist Church, St. Louis, Missouri, with 6,000 members has a magnificent plant in a downtown shopping area. While it has no parking space of its own, it has access to several professional lots nearby. There is no problem for Sunday morning. But Third Church is almost hemmed in by three of the

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"my family will have what I was denied"

One pastor told us of the difficulties of his youth—his mother's struggle to raise their large family after his father died leaving no insurance. Another minister saw the same thing happen to his relatives. Every clergyman knows of individuals in his congregation left destitute . . . people in the kind of serious trouble that could have been avoided if their parents had made life insurance provisions for them. All young fathers would like to see that their families have what they, perhaps, were denied. And it's so easy to take the necessary steps through the Ministers Life "Young Men's" Policy.

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largest movie theaters in Missouri, and from 1:00 p.m. until 11:00 p.m. the theater patrons monopolize the parking, and the evening services of this great church really have a struggle, especially during bad weather. A million and a half dollar building can be rendered useless by lack of adequate parking!

The lessons seem to become increasingly clear. Trustees and pastors would do well to give serious thought to the parking problem be-

fore it becomes too late! Studies might be made as to how to improve the existing facilities. The Saint John's Methodist Church of St. Louis, Missouri, on a busy thoroughfare, recently improved its situation by securing permission from the city to practice angle parking during services on Sunday on the street where parallel parking prevails the rest of the week. This is not a final solution but it helps.

Churches planning to build should

give serious thought to the parking facilities, not as a luxury but as a necessity, as much as pews and pulpit. As more people move out to the better residential sections we will inevitably lose them to other local churches—or to a secular life minus church influence—unless we make it possible for them to park their only means of transportation to our doors. They will not park their bodies if they cannot part their cars!

behold



Zion Lutheran Church, Hopkins, Minn.
Architect: Lang & Raugland, Minneapolis, Minn.

a church is growing

It is true a church is growing—churches are designed to *reach*, to aspire, to transcend. Church architecture reaches—upward—outward—resists *containment*.

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New Building on a New Site

(From page 10)

The Chancel

At the center of the divided chancel is the marble communion table resting on a marble platform. The only objects on the table are two large and beautiful brass candlesticks. These unusual pieces were designed and executed by Mr. Frederick Miller, Potter & Mellen Studios, Cleveland. The dramatic brass cross suspended over the table, the flower holders at the chancel screen, and the gold leafed weathervane on the church spire are the work of Mr. Stephen Klevay, Handcraft Metal Shop, Cleveland. The screen behind the communion table is designed so that the choir can sit behind it in one unit, be heard clearly, but yet not be seen. Set into this screen are nine carved panels, symbolizing Matthew, Mark, Luke, John, Peter, Paul, Luther, Calvin, and the Lord's Supper. The organ screens at either side of the chancel contain some thirty carved panels representing various church symbols. Mr. James Fillous, Fillous & Ruppell, Cleveland, designed and executed these panels, along with those on the pulpit, lectern, balcony railing, and doors to the nave. The woodwork itself is by Winterich's of Cleveland. The chancel floor consists of marble and a travertine type limestone.

The Nave

The balcony and main floor of the nave will seat approximately 800. The small chapel seats 140. The chandeliers, both in the main wor-

ship unit and in the chapel, were designed to provide good lighting so that the congregation would have no difficulty in reading from hymnals and church bulletins. They are dimmer controlled so that soft lighting effects can be achieved when reading light is not desired. The evolution of their design has resulted in a most interesting form, especially those in the main worship unit. Of course, the large chandelier in the chapel immediately catches the eye, and always causes considerable comment. These lighting fixtures were designed and executed by Rambusch Decorating Co., New York.

The aisles of the nave are of travertine type limestone like that used in the chancel. Asphalt tile flooring is used under the pews. Worshipers enter the nave at the chancel end, pass down the wide aisle on the west side leading to the narthex where they are then seated by the ushers. At the beginning of the worship service, the entrance at the chancel end of the nave is closed so that late-comers enter at the narthex end and do not interrupt the service in progress. The nave columns are covered with glass mosaic in soft shades of grays, gray greens, and gray purples, made in Italy. The seating units were designed by American Seating Co., Grand Rapids, Michigan.

The Narthex

The narthex screen is of particular interest for both its appearance and its acoustical function. The balcony railing and the fixed glass panels of the screen are tilted forward at the top so as to deflect sound waves. The other panels in the screen contain two-inch thick pads of sound absorbing material covered with fabric and open wood grill. The unique pattern of design in the woodwork of the narthex screen gives a pleasing effect without monotony.

The balcony railing is of curved plywood paneling, and at the center of the railing is a large wood carving incorporating symbols of the Resurrection.

Some overflow crowds can be seated by opening the doors into the narthex. Additional overflow space is available in the wide west aisle of

the nave. A public address system pipes sound to the social hall below when larger amounts of overflow seating space are needed.

Social Facilities

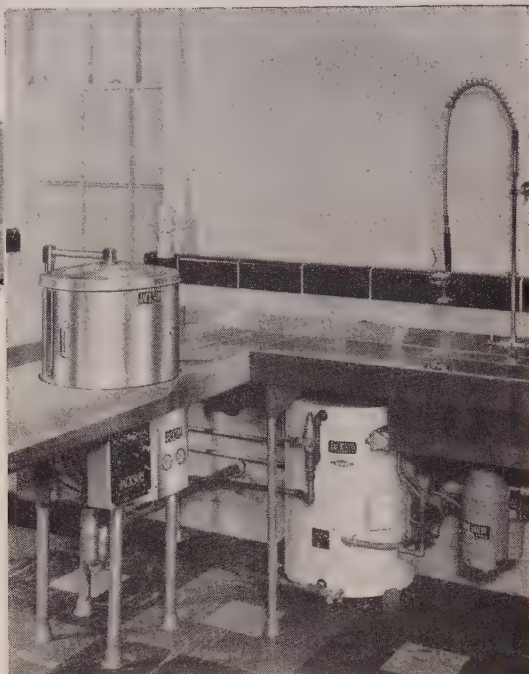
On the ground floor, directly beneath the nave, is a large social and dining hall. There is space here to serve 450 persons at one seating, and when folding chairs are set up in

auditorium fashion, the room will seat 550. The kitchen is located at the end of this hall with a small serving corridor between the kitchen and the hall. This corridor may be used either for cafeteria service, or for the waitresses to pick up plates for serving banquet style. Notice in the floor plan that the dishwashing area is located behind the kitchen. This room is soundproofed so that



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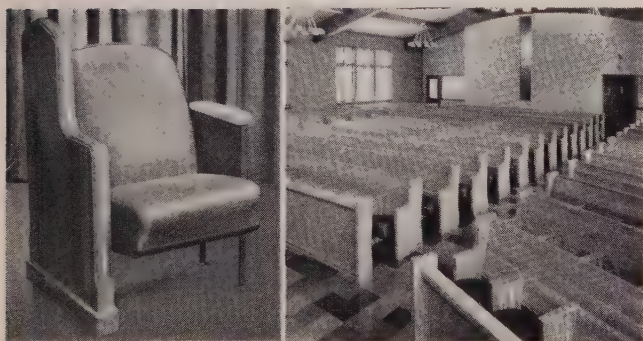
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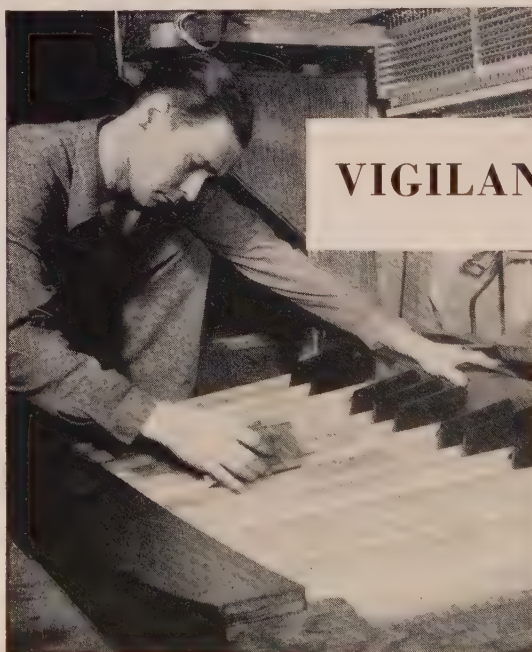
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the noise of dishwashing does not disturb the after-dinner program which may be in progress in the dining hall.

On the main floor plan, you will notice that the area designated "lounge" has broad openings into the area marked "gallery." When these openings are closed off by folding doors, the lounge may be used for social purposes or meetings while the gallery serves as a connecting corridor between the worship unit and the education wing. By opening the doors the lounge and the gallery are converted into a large reception area. The effectiveness of this area is further increased because the gallery is designed wider than an ordinary corridor would be and because one side of this corridor is entirely glass enclosed. A kitchenette connected to the lounge facilitates the serving of tea and light refreshments when desired.

Another smaller reception room is provided at the east end of the narthex. Its convenient location makes this room ideal for the small group gathering after weddings or other activities.

Education Facilities

The education facilities in the building include provisions for all age groups, from babies through adults. All departments are equipped with the latest types of equipment for their particular age group.

Just inside the north entrance on the ground floor are the facilities for babies, nursery children, and kindergarten children. Their location makes them easily accessible to the parents as they come to and go from the services. The primary department, consisting of five classrooms and an assembly room, and the junior department, consisting of six classrooms and an assembly room, are also located on the ground floor. Toilet facilities are located adjacent to all of these departments.

On the main floor are the six classrooms for the junior high department. The chapel serves as an assembly room for this group. The large choir room behind the chancel serves a double purpose, becoming a meeting room for the senior high

youth in their evening sessions. The lounge on the main floor is divided into three sections which are used for adult classes.

Administration Facilities

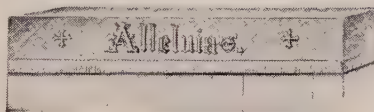
The minister's office and private study, the church office, and the office of the Director of Religious Education are located on the main floor, between the main worship unit and the chapel. Residential quarters which might be used by an associ-

ate or student pastor or by the custodian are located on the main floor, just east of the chancel area.

As this article is written, many churches throughout the western hemisphere face problems similar to those faced by this church. Not so many will take the necessary steps which this church has taken to meet the problem. But those who do wish to solve such a problem may well consider the program of First Presbyterian Church, Muncie.

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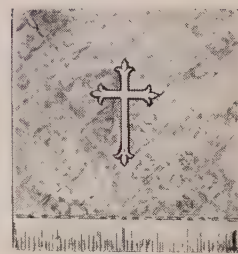
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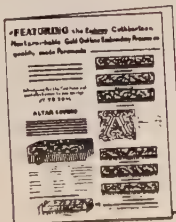
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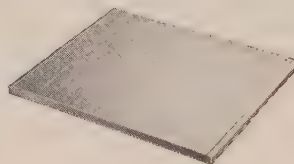
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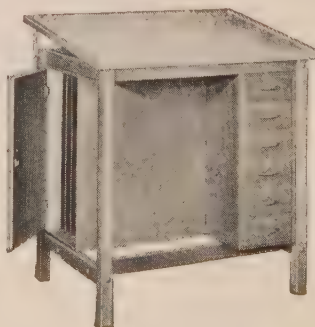
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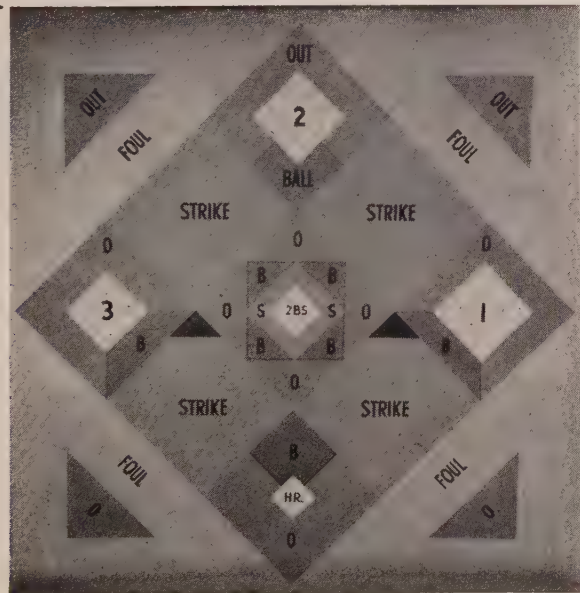
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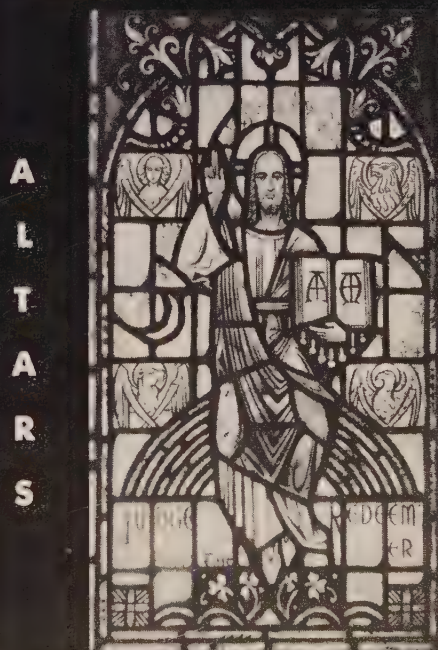
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He is also president
of Church Broad-
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organization sup-
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broadcast services.

BBROADCASTING a Sunday church service is not religious radio at its best. The service is planned for a sympathetic, captive audience. The radio listener is the opposite. If he enjoyed a service of worship he'd be in church—shut-ins being exceptions. He's captive only until he turns the dial.

Broadcasting a church service is a common practice. Sometimes it's the only thing you can do. But don't think it's easy. It demands planning and preparation.

First of all, rearrange the order of worship. It's better to go on the air with the congregation singing a stirring hymn than with a slow-moving organ prelude of several minutes. For the singing of hymns, make organ introductions brief. It will improve the program's pace. Keep the hymns short, between 1½ to 3 minutes in length. Remember it takes about a minute to sing a stanza. Some stanzas may have to be omitted.

Choir members should be on risers or seated so that voices aren't muffled. For proper musical balance you may have to move the men forward and place the ladies in the back.

Then there's the problem of diction. The best judge of diction is not the choir director but someone unfamiliar with the music. It's a rare choir that makes all the words clearly understood. If choir diction is poor, it will take tact and persistence to insure improvement.

One microphone for the choir is better than several. When more than

one is used, the mixing of voices is done by a station engineer. He may have little knowledge of sacred music.

Avoid solo numbers and concentrate on selections by the full choir. A special microphone is needed for a soloist which only complicates production. Keep anthems short. It's better to sing two short ones than one long one.

Use vocal offertories rather than instrumental. Voices have greater interest and help cover up the noises involved in taking the offering.

Eliminate everything in the service that causes dead air, those times when nothing audible is happening. If some dead air is necessary, anticipate it and have the minister or an announcer at the church speak quietly to the listening audience only. He can give the words of a hymn or anthem to be sung next or a few verses of scripture. Whatever is said ought to be in the mood of worship and appropriate to the theme for that particular service.

Leave out all announcements. They have little interest to the listener and only slow the program's pace.

As for the sermon, remember the congregation is only a small part of the total listening audience. This means that delivery, terminology, application and the like, must take into consideration people in their homes. A member of the congregation may tune out the minister mentally when deluged with ecclesiastical jargon. Radio listeners will tune him out literally.

Before every program see that scripts are given the choir director, organist, and station production personnel. These should show every part of the service and the cue lines which lead from one part to another. These same people ought to be fully instructed about the broadcast so they know exactly what will happen and their own particular part in the program.

And don't forget to file with the station the title, composer and publisher of every piece of music used on the air. It's a courtesy and a legal responsibility.

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Inquiry will probably show the wonder-working pastor has a good helper in the form of a Parish Paper, which has worked to unite the members of the congregation into a real brotherhood. More, it has brought back members who have drifted away. It is able to clarify the aims of the pastor, lists the needs of the church, and cheers the workers on to attain the goals set for them.

This Parish Paper is not the “homemade” Parish announcement which is turned out from time to time by some member of the church on a duplicating device of one kind or another. This message, blurred and in parts illegible, is hardly the messenger to send out as the representative of the church.

The time required for preparing the copy for The National Religious Press to print it in a manner worthy of the prestige of the church is far less than is required to run announcements on a duplicator. The finished product of the duplicator or of the small-town printer is not to be compared to the masterly work of The National Religious Press.

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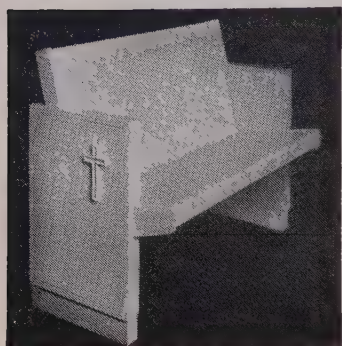
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it.

The philosophy of broadcasting from the sanctuary is not that the microphone allows the community to listen in on a local service, but rather, that the microphone helps the local Christian fellowship to extend the arm of worship to many who would otherwise not benefit. It's the duty of the Christian broadcaster to do all he can to enlarge the scope and effectiveness of that spiritual embrace.

Recordings for the Church

A. Myfanwy Roberts



A. MYFANWY ROBERTS

Miss Roberts is Director of Children's Work for the Ohio Annual Conference of the Methodist Church. She is a graduate of the Wellesley College and has studied at Union Theological Seminary and Columbia University. She has been active in teaching in many religious education workshops.

RECORDINGS play a variety of roles in the building of world friendship and tolerance. The roll of African call drums to introduce a study unit on Africa; spirituals sung by an artist to emphasize the contribution made by the Negro to American culture; interesting folklore and great festival music shared for deeper appreciation make definite contributions to the understanding of other peoples. The church school teacher reaches for many resources: folk music, dances, and readings from great religious groups (Folkways Records); recordings made on the mission fields (denominational headquarters, and RAVEMCO, 156 Fifth Ave., New York); Negro spirituals, and specialty records from the various record houses. Several new records have been made with the cooperation of UNESCO, and have been used in the "Music Round The World" broadcasts. Most of the music on these broadcasts was taken from a series of fourteen discs en-

titled *World Library of Folk and Primitive Music*, available from Columbia Records Inc. Also in cooperation with UNESCO, the Westminster Record Company offers two LP discs, *The International Music of Eisteddfod*, and *The Pamplona-Biarritz International Folk Music Festival*, which are unusual and interesting. All of the records may be obtained from local music stores.

Several Negro artists have made further contributions to our resources. Lucretia West sings a group of deeply moving spirituals with the Westminster Orchestra and Quartet in *Spirituals*, produced by Westminster. The rendition of "Let Us Break Bread Together" seemed to me particularly moving, and would be of help to a young people's group studying the sacrament of the Lord's Supper. The second disc of *Spirituals* is presented by the DePaur Infantry Chorus, with Leonard DePaur conducting (Columbia). The singing is excellent, but seems more adapted to martial music than to the deeply moving spiritual. The third contribution is a collection of gospel songs, sung with vitality and enthusiasm by Mahalia Jackson, styled the "world's greatest gospel singer." Miss Jackson's sincere and forthright approach to gospel singing is a welcome change from the usual sentimental rendition. The fourth disc, *Christmas Carols of the Nations*, though seasonal, will find a place in world friendship libraries because of the excellent tone and warmth of Mr. Roland Hayes' singing (Vanguard).

Another area of interest to church musicians is the vast list of organ

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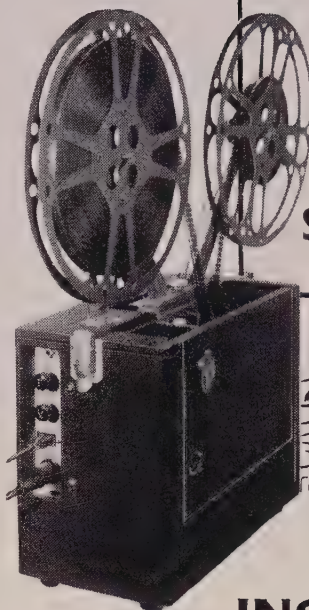
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recordings. There seems to be some tendency to record great organs for the purpose of comparing tone and versatility, but, whatever the reason, there is rich feasting for the organ enthusiast. Outstanding is the two-disc album prepared by E. Power Biggs for Columbia. Mr. Biggs spent three months in Europe last spring, and played on nineteen famous organs in four countries. He plays with skill, and the resonance and tonal quality of the organs is interesting,

but for an evening's listening, I would prefer a variety of artists. The Haydn Society presents two other great organs: Marie-Claire Alain in *Two Sonatas for Organ*, a pleasing arrangement of Bach on the organ of the Church of St. Merry in Paris; and Finn Videro, also playing Bach on the organ in the Kaerteminde Church of Fuen in Denmark. Both artists are skilled, and the organs have unusual beauty of tone. From Berlin, we have Fritz Heitmann play-

ing *Christmas Organ Music* (Telefunken) on the organ of the Ernst Moritz Church, and including Buxtehude and Boehm, as well as Bach, in the recording. In this country, Virgil Fox has recorded several organs, the latest being his *Eleven Choral Preludes*, played on the Hammond Museum organ in Gloucester, Massachusetts. The Aeolian-Skinner Company of New York has recorded several volumes of music played on their organs in various parts of the country, (*The King of Instruments*, Vol. I-IV) demonstrating the excellent quality and tone of modern instruments. The Schulerich Records Inc. of Sellersville, Pennsylvania, have recorded hymns, gospel songs, and sacred music which is intended primarily for church broadcasts. The four manual organ is played by Dr. Alexander McCurdy, of the Curtis Institute of Music in Philadelphia.

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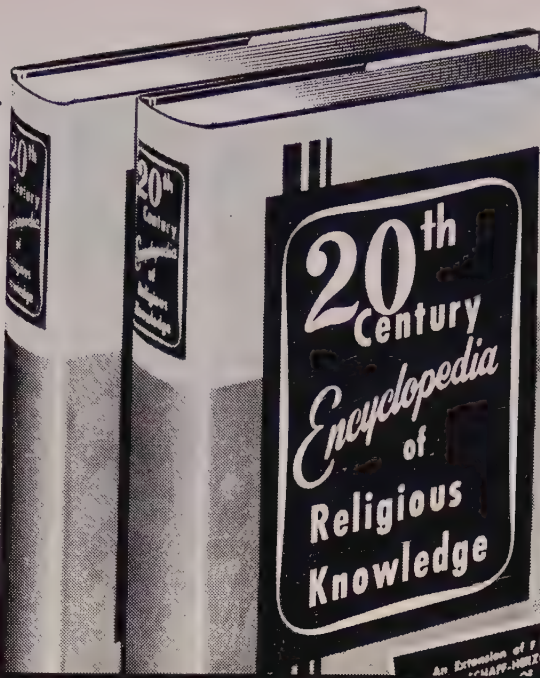
Majesty.
O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King GEORGE, and to replenish the United States with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way; Endue him plentifully with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

Colonial Williamsburg Photo

WHEN THE PRAYER BOOK WENT DEMOCRATIC

Above is good visual evidence of the dilemma the churches of the American colonies faced when the republic was established. This book in which the prayer for the crown has been altered to apply to the President of the United States is a possession of the famed Bruton Church, Williamsburg, Virginia. The book is dated 1752, and the alterations are in the handwriting of Dr. John Bracken, one time rector of the church.

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NEW BOOKS

Ethics

Christianity, Communism and History by William Hordern. Abingdon Press. 174 pages. \$2.50.

William Hordern has revived Troeltsch's distinction between the church and the sect and used the social insights of the radical Reformation sects to produce a strong treatment of the relationship between Christianity and Communism today. He believes that the history of the sects has been neglected by Christians and exploited by the Communists. There are strong similarities between the religion of the sects and modern communism, but the differences are even greater, and the author believes that the sectarians, if alive today, would oppose the communists just as strongly as they once opposed the bishops and kings. In fact, this volume seeks to use them to do just this thing.

Comparing the Christianity of the sects with Communism, Prof. Hordern finds both holding a view of history that looks back to a golden age and a fall therefrom. Both believe in the concept of the Fall. Both believe that the forces of the universe are moving toward their victory, and each is solidly opposed to any "progressive" view of history.

Believing that Christians make a mistake in refusing to recognize the true elements of strength in Communism, the author devotes the next section of his book to a proper assessment of these factors. He lists six: the conviction that all institutions are marred by sin, a strong criticism of ruling class ethics, support of social justice, the belief that the poor are agents of justice and deliverance, a criticism of the church's failure to be Christian, and a prophetic view of history.

Moving to a most trenchant critique of communism, the author deals with its view that history will end but without any consummation, its failure to understand sin and forgiveness, resulting in an inevitable self-righteousness.

The book is at its best in citing the basic differences between Christianity and Communism and in urging upon the Christian the duty and necessity for making his fight against Communism a positive force rather than a mere negative reaction. Professor Hordern is convinced that Christianity's task is

to achieve the values which Communism promises but cannot deliver. Instead of being "Maginot-line minded" we must aggressively live our faith. This will undermine Communism at its source. "In short," says the author, "we need a full gospel of Christ to overcome the gospel of Marx. Communist fanaticism must be met by Christian enthusiasm."

Alaska Today by B. W. Denison. The Caxton Printers, Ltd. 374 pages. \$5.00

World War II brought Alaska, *Seward's Folly*, into the center of American interest, as of America's defense. The latter it remains, and the former continues alive.

The traditional misconceptions about Alaska, as "ice-box," an inhospitable country and incapable of self-support, are being dissipated by greater knowledge. And the future is as bright as the rational opportunities that will be given to this great country. Statehood will help. Basic economics are of primary essence.

The author has made a valuable contribution by a fair description of this gigantic land, derived from carefully conducted study and using ample collaboration by sour-doughs and more recent comers. The compulsions of the War stimulated re-valuation of Alaska's resources and their use. Of all this and more the book is a valuable record, for prospective settler and for the student.

J.F.C.G.

Bible

Jehovah of the Watchtower by Walter R. Martin and Norman H. Klann. Biblical Truth Publishing Society. 125 pages. \$1.75.

This book will be welcomed by many pastors and concerned laymen of our churches who see the inroads being made in the ranks of American Protestantism by Jehovah's Witnesses. This "expose" is effective, because it is informed and painstaking. The authors, two young Baptist clergymen, have placed many in their debt.

Of great interest is the historical account of the activities of "Pastor" Russell and "Judge" Rutherford. It is a shady record, indeed. But of equal value is the next chapter that gives the best summary statement I have seen of the doc-

trines of this sect. Many readers will find it convenient to have, next, an analysis and refutation of these teachings from the Scriptures. This is particularly effective since the authors turn the tools of this movement against their own teachings. To a large extent the false teachings are refuted from the very edition of the Bible edited by the Watchtower!

The final chapters illustrate the evangelistic outreach of this group, through press, radio and personal contact, as well as methods by which this propaganda can be met and defeated.

Most of us, rightly, prefer a constructive, positive proclamation of the Gospel. But there are times, also, when it is necessary for us to say "No" with loud emphasis and then to explain why that "No" is essential. This book will therefore be welcomed as an effective tool to be used in the service of Biblical truth.

J.S.

The Old Testament in Modern Research by Herbert F. Hahn. Muhlenberg Press. 267 pages. \$4.00.

Occasionally a book is published that provides real cause for enthusiasm. Such a book is *The Old Testament in Modern Research*. Written by a man who has had deep and vital interest in biblical studies for a number of years, this book offers a penetrating analysis, and to a degree a synthesis, of the major trends in Old Testament research in recent years to the present time. Showing a wide understanding of various schools of Old Testament interpretation, the author interestingly points up the major thrust of the various scholars who have been dominating Old Testament studies.

Beginning with a chapter on the critical approach to the Old Testament, Dr. Hahn moves on through a discussion of the so-called anthropological school, as represented by Frazer, to the analysis of the Religio-Historical School, and the sociological approach. There is a helpful chapter on "Form Criticism," and also another on certain aspects of the rising interest in theological approaches to biblical studies. Weakest of all is the chapter analyzing the place and contribution of archaeological studies. Of course it must be said that the breadth of this rapidly growing area of Old Testament study is of such a nature

that an author is hard pressed to do it justice in thirty pages.

This book is an excellent introduction to one who desires to refresh his memory of significant schools of interpretation in Old Testament study. As with every interpretation of thoughts and movements, the presuppositions and prejudices of the author enters the picture, and the viewpoint of the author becomes apparent at times, but the reviewer hastens to add that this is in no way an objection to the book. Why be so fearful of subjective evaluations? Dr. Hahn has rendered a genuine service in the field of Old Testament interpretation, and the interested student may well go on from here to a more detailed discussion of Old Testament studies such as *The Old Testament and Modern Study* (Oxford 1951), a group of essays by members of the Society for Old Testament Study, edited by the brilliant English scholar H. H. Rowley.

A careful reading of a book like this will bring rich dividends to students interested in biblical studies, but who have limited time and cannot afford to read widely and deeply. This is a solid book, well worth serious study. Its attractive qualities far overshadow the few limitations such a presentation are bound to possess. For the serious student of the Bible, here is a stimulating book.

G.W.F.

Hebrews by John Owen. Kregel Publishing Co. 288 pages. \$3.00.

This truly is a great commentary on Hebrews. The Epistle having many warnings in it has a sub-title, "The Epistle of Warning." The author was a great Puritan scholar of the 17th century, regarded by many as the most eminent Puritan Divine. He was the author of twenty eight volumes, but the commentary on Hebrews is said to be the most outstanding of all. It is the condensation of eight volumes, occupying his attention for sixteen years.

It is a verse by verse exposition, giving depth of meaning, nuggets of truth brought out through study, comparison of translations, so that a student can understand the word of God better. It is also full of practical observations.

Devotional

This Sacred Hour by B. H. Bruner. The Bethany Press. 105 pages. \$2.00.

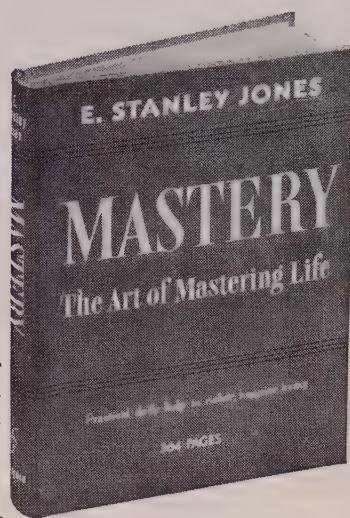
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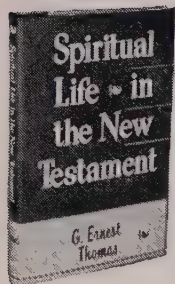
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so often characterizes the frequent ob-
servance of the Lord's Supper.

W.R.

EVERYMAN'S ADVENTURE Rebecca
Beard. Harper & Brothers. 188 pages.
\$2.50.

Before her death, Dr. Beard had
written three of these Everyman's books.
The first one, *Everyman's Search*, a
study of psychosomatic medicine, was
the best of the group. *The Goal* and
The Mission were the next two.

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of seven brief talks and thirty-two medi-
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larly will want her book.

H.W.F.

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The Minister's Manual compiled by
M. K. W. Heicher and G. B. F. W. Hal-
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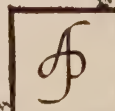
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A.H.J.

BENEDICTE'S SCRAPBOOK compiled by William B. Gamble. William B. Eerdmans Co. 252 pages. \$3.95.

A generation ago Dr. Samuel C. Gamble wrote a regular column in *The United Presbyterian* under the name of Benedicte. Most of these came from some thirty scrapbooks that he had accumulated through the years. This volume is a collection of many of these little notes, or "homilies," as compiled by his son.

With almost two-hundred subjects listed, and nearly two-thousand items in the volume itself, any preacher or teacher will find material of real help. There is much humor in it, with many remarkably effective illustrations. Much of the book is old-fashioned in its approach, anecdotes that were very popular a generation ago. But many of these are new today, hence as valuable as a modern illustration. The wide variety of interest and the kinds of anecdotes under each theme prove the wisdom and insight of the original editor as well as the love of the present compiler.

H.W.F

The Excellence of Our Calling by Thomas F. Chilcote, Jr. E. P. Dutton and Co., Inc. 192 pages. \$2.75.

This is an abridgment of Phillips Brooks' Lyman Beecher Lectures on Preaching delivered at Yale University about seventy-five years ago. The idea of the editor, Dr. Thomas F. Chilcote, Jr., pastor of the First Methodist Church, Chattanooga, Tennessee, was to make these lectures by the great Boston preacher accessible to a later generation. Dr. Chilcote tells of his own experience in reading these lectures, "I have had a remarkable experience in reading the Lectures on Preaching. A power has come to the pulpit I am privileged to occupy because an exhilaration, born of enlarged sympathies, has possessed my life. My sensitivity to the burdens that oppress my people has been sharpened. The response to the gospel comes almost always when I identify the struggles of my people with the availability of Christ's redemptive compassion."

For most of us this is a new book. One is not sinning against exact expression in applying to it the over-worked word "great." In the *Interpreters' Bible* (Volume 8) Dr. Arthur John Gossip refers to the original volume of the lectures by Phillips Brooks as "probably the best book on preaching yet

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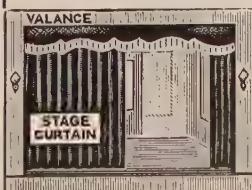
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published." Although I would think carefully before accepting such an extreme statement, the fact that it comes from the pen of a preacher of the standing and power of Dr. Gossip makes it highly meaningful. It is certainly true that many readers of this new book of nineteen lectures will feel that it is most fortunate that Dr. Chilcote hit on the idea of republishing them in this abridged form. They do not read as the voice of another generation. There are some truths which are timeless. They are the expression of the mind and soul of a towering figure in the history of the American pulpit, and are very much worth reading.

A word should be said here about the excellent piece of work which the editor has done. The abridging is done with unusual skill, and Dr. Chilcote's introduction is a homiletical essay of real merit in its own right.

L.H.C.

Literature in General

Reviewed by
James R. Uhlinger



JAMES R. UHLINGER

Dr. Uhlinger is minister of Wesley Methodist Church in Worcester, Massachusetts. He holds degrees from Taylor University and Garrett Biblical Institute, and has done graduate work at University of Chicago Divinity School and Northwestern University.

IN MY FATHER'S HOUSE Grace Nies Fletcher. McGraw-Hill Book Co. \$3.50.

Here is the newest and best book about the devout life and ministry of a Protestant clergyman. Lee Nies was a popular and successful minister in the New England Methodist Conference for many years. Mrs. Fletcher, his daughter, re-creates the heart and soul of his ministry with sympathy and understanding.

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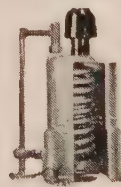


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ume in the field. It has humor and pathos, sunlight and shadow, portrayed with fidelity and appreciation. There is a real spiritual power here coming out of the past to help us today.

I commend *In My Father's House* to ministers, churchmen and church libraries.

FOUR RIVERS OF PARADISE Helen C. White. The Macmillan Co. \$3.50.

As historical novels on religious subjects go, Miss White has written a superior account of decadent Rome in the fifth century. Hilary of Bordeaux carries the Christian banners against the sodden indifference of the Holy City as well as the growing menace of the Vandals and Visigoths.

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Miss White, Professor of English at the University of Wisconsin, possesses a scholar's historical insight and authentic ability in dramatizing little-known periods in church history.

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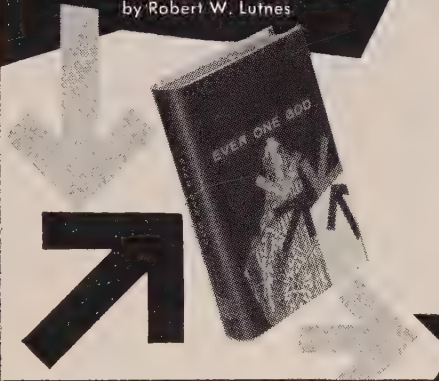


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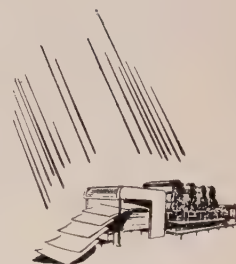
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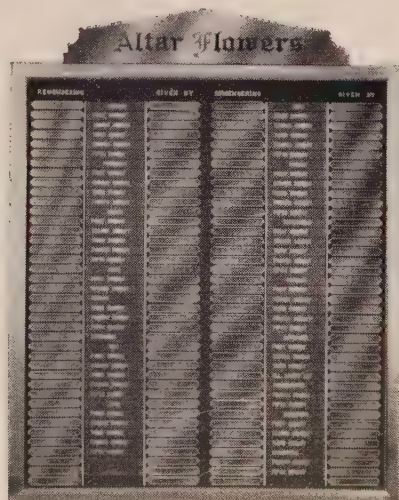
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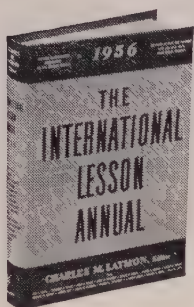
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Priming the Preacher's Pump

(From page 18)

periences, Margaret Henrichsen expresses beautifully what every sensitive preacher soon learns—that “a preacher doesn’t make the sermon. The whole experience of worship in church is created by the Holy Spirit moving into the invisible but real response and rapport between the preacher and people. Their responsiveness is just as vital a part as the preacher’s preparation—but how few congregations know it. Sometimes it seems as if one wandering attention is tearing a hole in that invisible fabric faster than it can be created . . . this seems to be especially true during the pastoral prayer. One wandering distraction can do such disastrous things in destroying or lessening the reality of prayer, whereas the deep united caring of all the people does so much to build it.”

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* * *

November coming up! Four Lord’s Days with one of them celebrating our National Thanksgiving Day, and—for many ministers—with the first Sunday devoted to the every member canvass. Since October’s last Sunday is generally observed as Reformation Day, I am always tempted to preach on some aspect of the communion of saints on the first Sunday in November. After all it comes soon after the traditional All Saints’ and All Souls’ Days, November 1 and 2. But you may find this “not indicated,” as the medics say, if the first Sunday of November has been set for official launching of the campaign for funds. If you do preach on saints in sound theological fashion according to our Reformed faith, be sure and look up the verses on saints which are sung as a hymn by Episcopalians. It is number 243 in the Episcopal Church hymnal and I have included two verses in the Notable Quotes in this number.

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I. *How to Handle Our Debts.*
Romans 13:7, 8—“Pay all of them

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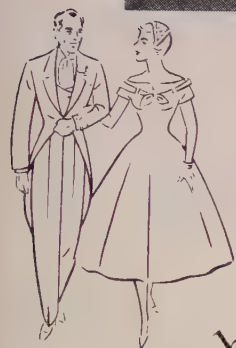
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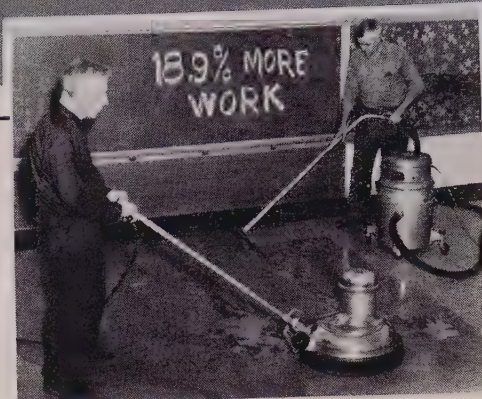
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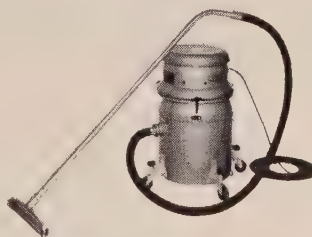
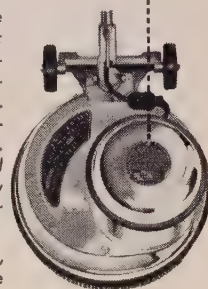
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their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due. Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law."

Paul's insistence on civil obedience is essentially sound, even when we do not completely share his religious attitude toward the State, and even when the wielder of State power is a Nero. No Christian, indeed no man, can dissociate himself from the society in which he lives. We cannot resign from this ship, however much we disagree with the skipper, the officers, or the arrangements. As a member of the nation each citizen enjoys privileges which he cannot claim and at the same time refuse all the duties. "He is bound up in the bundle of life; as he is part of the body of the Church he is also part of the body of the nation. There is no such thing in this world as an isolated individual. A man has a duty to the State and must discharge that duty"—even if a tyrant is on the throne. Whether government administrators know it or not, they do God's work in helping to preserve their part of the world from chaos. A Christian owes them a debt; it is a part of Christian duty to help repay this debt by helping and not hindering.

You could clarify for yourself, if not for your hearers, the basis of Paul's demand for civil obedience. You could indicate how, carried to

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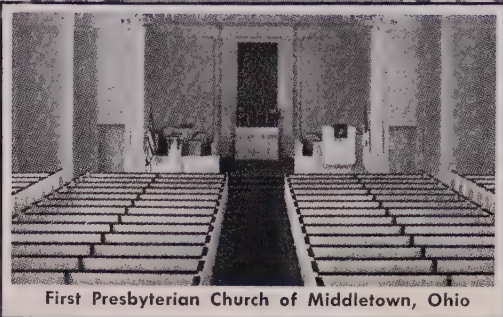
extreme lengths, this view would cause Christians to rationalize their support of a Hitler rather than encourage their resistance to such a representative of anti-Christ. Direct transition to the main theme would be some pertinent reference to debts—national, church, and personal. Few persons are without firsthand acquaintance with the dismal business. Then proceed to define (1) public debts and (2) private debts. Verse 7 mentions two of the public debts: the public debt Paul calls tribute, and what he calls taxes. Tribute is the amount of money or service which must be paid by members of a subject nation. Apparently Roman authorities levied three such tributes on their captive or defeated subjects: ground tax (one tenth of all grain, one fifth of all wine and fruit produced on his ground); income tax (one percent of a man's income); and the poll tax (paid by everyone between the ages of 14 and 65). By taxes Paul meant local taxes—and it might be comforting to twentieth century taxpayers to be reminded of the number imposed by ancient Rome: custom duties, import and export taxes, taxes for use of highways, for crossing bridges, for entry into markets and harbors, for right to possess an animal, as well as operator's tax to drive cart or wagon. (Is there any new tax under the sun?)

Then Paul turns to private debts. Is this a counsel of a perfectionist—"owe no man anything?" Far from it; it is the way to live satisfactorily, if you can manage it. Some early disciples of the Lord assumed that you couldn't manage it, and didn't need to worry much if you couldn't! Hence they twisted the petition in the Lord's Prayer, "Forgive us our debts, as we forgive our debtors," to mean absolution from all financial obligations and other debts. So Paul reminded his people that being a Christian does not excuse anyone from "welching" on their obligations; it means that we have the highest reason for fulfilling our obligations to the last full measure of them.

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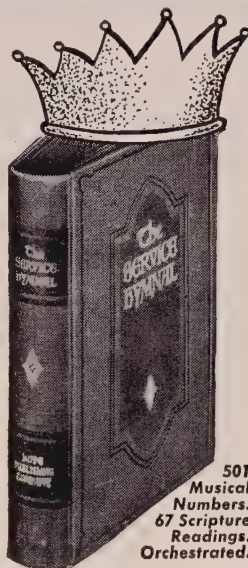
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yet which he can never hope or even want to have marked "paid in full." This is the debt to love one another. Origen, the early Church father and teacher, put it this way, "The debt of love remains with us permanently and never leaves us; this is a debt which we both discharge every day and forever owe." We are to keep trying to pay this debt, even while we realize that it is unpayable. Could you not do something with this principle of Christian living in relation to church support as one expression of our obligation? Lifting this up to the height of Christian stewardship, must we not keep saying that since we are bought with a price, are divinely loved creatures, we must give our utmost to the highest; that one practical way of doing this is at least to begin operating on the Old Testament tithe level and move up and over into the New Testament realm of grace? "We love because he first loved us." "God so loved that he gave..." "Love so amazing, so divine, demands..." a dollar a week? two? five? 15% as deductible from income tax? or "my life, my soul, my all?"

Suggestion for another approach using the same passage: look up in a Bible concordance the word "debtor." "I am debtor..." is used by Paul at least three times in as many different contexts. You may find this triple emphasis offering a structure for your message which your people will remember and act upon.

II. *God's Gift of Turbulence.* Deuteronomy 32:11, 12a—"Like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on its pinions, the Lord alone did lead him..." (that is, Jacob, who here personifies the nation). Introduction: One of God's choicest gifts is peace, whether it be between nations or in the individual soul. General Sherman's well known definition of war is true. Christ's sovereign cure for conflict, tension, and turmoil remains unchallenged. "Peace at the center" is one of his incalculably precious boons. But this is only one half of the truth. He also brings

challenge, conflict and war. Cite New Testament sayings of our Lord which stress this.

On commercial plane flights the pilot's voice is sometimes heard over the public address system, "We are approaching an area of turbulence. Please fasten your seat-belts." If any one goes with Christ he may be sure that such companionship will bring him into areas of conflict, of turbulence and of storm. "If you have not got a cross," said the Scottish reformer, Saint Samuel Rutherford, "you have not got Christ, for it is one of the first of his gifts." Psalm 112:7 is clear about it, that such turbulence is not withheld from God's chosen: "It is the wicked who saith in his heart, I shall not be moved: for I shall never be in adversity." One good minister preached a few years ago on the theme, "It's not peace of mind that we need," and faithfully presented this same truth from his own fresh angle.

If God is all that Christ claimed and unveiled, why does God permit such turbulence? A clue to the answer is found in his famous "Song of Moses." Whether actually written by Moses or not, it reflects his worldview, his theology, his working philosophy. The writer recounts God's providential acts on behalf of Israel. God chose this people, saved them, loved and led them. The people were often perverse and rebellious. Just when they seemed safest and most secure, he let them be uprooted. "As an eagle stirreth up her nest... so the Lord..." Picture the young birds' first response: "What's come over mother? You call this love? Pushing us out into the wild blue yonder?" But afterwards knowing that the seeming cruelty was true love, and the only way to maturity.

Your treatment will be your own. Here are my simple divisions, or headings: (1) God shakes the foundations of the common life that men and women may realize that God alone is supreme and that his righteousness is the only foundation which endures. Read again Paul Tillich's title sermon in *Shaking of the Foundations*, published a few years

ago by Charles Scribner's Sons. It remains one of the truly prophetic messages of our time. See also Hebrews 12:26-28, in particular verse 28 with its gratitude for "receiving a kingdom that cannot be shaken." (2) God stirs up the church by population changes, social crises of one kind or another, that his people may find new opportunities of witnessing and serving. Dr. John Heuss, rector of Trinity Church, New York, has some scorching and relevant words for the church which hugs to its frigid bosom the outworn concepts and programs of a defunct Victorianism. It's not "Peace, perfect peace," that many congregations should either pray for or sing about, but "awake, our souls, stretch every nerve." The Anglican prayerbook collect for the Sunday before Advent is appropriate: "Stir up, O Lord, the wills of thy faithful people. . . ." (This from memory; I have probably garbled the actual phrasing.) (3) God thrusts us out of our snug nests that we may learn how to, "mount up with wings as eagles, run and not be weary, walk and not faint." Illustrations from biography, or from your own experience of what seemed a catastrophe and proved to be a means of grace will help. One impressive one is to be found in Albert Edward Day's *Autobiography of Prayer*, where Dr. Day tells of his own crisis caused by incipient tuberculosis, and of God's marvelous answer to his poignant prayer for help. "Because they have no changes they fear not God," says one of our scriptures. Christ who said, "My peace I give unto you," also said "I came not to bring peace but a sword. . . ."

III. This sermon suggestion we owe to Dr. K. Morgan Edwards, First Methodist Church, Pasadena, California. A guest in his great church last August, I read a printed copy of his sermon of June 26, 1955. It expresses the original turn of mind and the deep Christian insight of this brotherly and powerful preacher. No detective is needed to see where he found his title! He calls it *The Power of Positive Believing*. In his opening he mentions the

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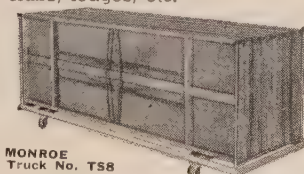
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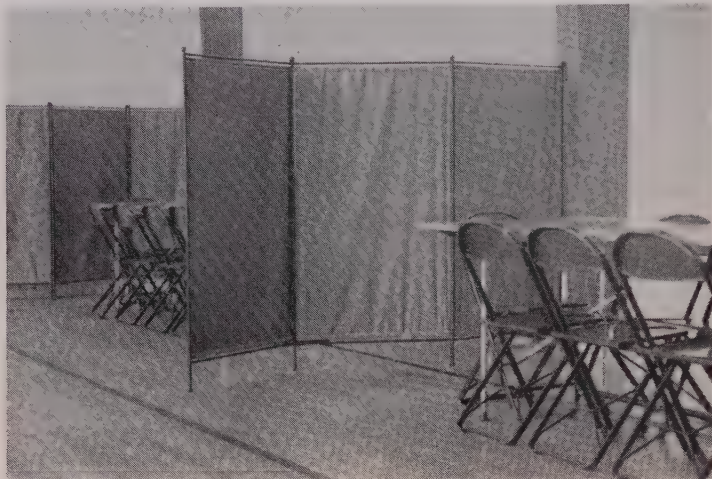


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secular conviction that we can think our way out of all our problems. He is sure the answer to the trouble of our times is through the power of positive believing. Rather than encourage even unconscious plagiarism of a most helpful sermon, let me give his main points. Positive believing, says the preacher, will do three things: (1) it deals positively with sin; (2) it deals positively with man; (3) it deals positively with the future. "Christianity looks positively at sin, but it never allows a man to be lost in self-condemnation because it overwhelms him with the pull of the grace of God. . . . Christianity insists that man look positively at himself, his rationalizations, his partitionings not because it thinks ill of him, but because it thinks so highly of him. . . . Christianity looks positively and hopefully toward the future." This is because of the Biblical faith that "God is the kind of loving person who can keep on loving us until he finally loves us out of our sins." Does this not prime your homiletic pump? This searching sermon is not expository or noticeably Biblical, but it does expound the glorious gospel of Christ, and it is implicitly Biblical in its reading of the human situation and God's response to it.

(In passing have you noticed how "positive" the New Testament is respecting believing, doing, and loving? There are also some "negatives" as Simeon Stylites once pointed out.)

IV. On Cultivating a Good Memory. Here is a possibility for the Sunday nearest Thanksgiving Day. (Note to readers in the Rochester, N. Y. area: your priming friend hopes to use this idea himself at the Rochester Federation of Churches service!) Text: Mark 8:18b—"Do you not remember?" See also verses 10 through 21 of the same chapter. Anyone can have a good memory. This is the claim of Christianity. A good memory is one which recollects whatsoever things are true, honorable, just, pure, lovely, and gracious. Salvation is memory at its dynamic best. Memory may be a powerful agent of God in developing a more Christlike personality and a more Christian community. To a surpris-

ing degree, Jesus relied on the power of memory to save and keep men and women. Here the Marcan passage selected provides the illustration. But a good memory in a Christian sense is not simply a kind of UNIVAC machine which produces memories which are delightful because only happy experiences or thoughts are inserted. How different history might be if men and leaders of men had remembered what led to earlier tragedies and disasters. Yet some persons are miserable because they do not put from them the memory of old, unhappy far-off things—sins, humiliations, injuries—and battles long ago. Like God we must learn to cast our forgiven sins behind our backs and “remember them no more forever.”

Sermon progress on this theme derives from answering the question, What will a good Christian memory do for us? (1) It will increase faith and hold us steadfast in discouraging hours. A superb scriptural illustration comes from Luke 24:2-8, especially as J. B. Phillips translates it. “Remember what he said to you, while he was still in Galilee. . . then they did remember what he said, and they turned their backs on the tomb.” Remembering what God said and did in Christ can help us turn our backs on the tombs of dead yesterdays, despairs, and fears. “Remember all the way the Lord thy God hath led thee” and take courage, and be “steady as you go.” (2) Another high use of Christian memory is to recover our self-respect. “Who speaks for man?” asked Norman Cousins, *Saturday Review* editor, a short time ago. Not many, unless they hold the Christian doctrine of man. “Now are we the children of God. . . .” Remember! We have been loved, died for. (3) Christian memory—which recalls and lives in the acts of God in Christ is an angel of hope for tomorrow. “Remember, Jesus Christ. . . crucified. . . risen.” So long his power has blest us “sure it still will lead us on, o’er moor and fen, o’er crag and torrent, till the night is gone.” (J. H. Newman’s hymn *Lead, Kindly Light*). Christ instituted the sim-



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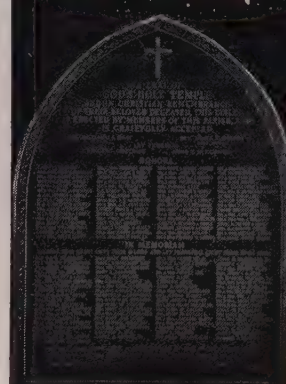
plest meal imaginable so that we would have divine aid to memory. And remembering his sacrifice and continuing love and victory as we partake of this sacrament, we not only remember but have communion. "Do you not remember?"

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To invent letters which could have been written by a witty, intelligent sophisticated young Roman woman of the first Christian century must be a tall assignment. If you are anything like I am, you pick up a book described as a fictionized collection of such letters with skepticism. Is this another attempt to do what C. S. Lewis did so brilliantly in his *Screwtape Letters*, or what was done more recently in *Letters from the Christian Ghetto*? But since both the British and American publishers of *The Bond and the Free* by Charles Dunscomb (Houghton Mifflin Co., Boston, 1955. pp. 176. \$3.00) are convinced that it is both significant and interesting I began to read it. Lavinia, the niece of Pontius Pilate's wife, visits her aunt Claudia in uncle Pontius' Judean residence. There she has her first encounter with the Palestinian personalities New Testament readers know. More important she has second-hand contact with "this phenomenal individual," Jesus, who "sounds too charming with his condemnation of the priests and their ridiculous goings on." It is through the apostles, chiefly Saint Paul, that Lavinia becomes a Christian. The conversion of this proud and intellectually acute Roman is convincingly and movingly described. It may be that the impressive simplicity of the testimony is due to the fact that the author, who writes under the pseudonym of Charles Dunscomb, is reported to have been "a convinced atheist" who only recently embraced the faith of which he writes. To Lavinia, as to her creator, Christianity is the revelation of God himself, and the religion of redemption. Rarely in recent literature is there a more concise and clear definition of Christianity than the passage which covers about five pages

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(pp. 155-159). To the preacher who reads it, the analogy of the mosaic floor will seem inspired. *The Bond and the Free* is effective apologetic for the faith. It is also uncommonly well conceived and written. You will put it down wishing that brittle moderns and questing skeptics would read it. Set in the first century, the letters might have been written from London, Washington, or Paris in this year of decision.

NOTABLE QUOTES

Wild things (animals and birds) are infinitely our superiors in keenness of physical senses . . . we should envy their serenity. They are happy with what is given, questioning not what may be withheld. They are great lovers of life, not yesterday's or tomorrow's but today's. Moreover, they have a deep respect for the value of the privilege of living. They never go on sprees; they never take foolish chances and they are always prepared for a crisis that will call forth all their powers . . . much of their capacity for happiness today comes from their sane behavior yesterday. They always take ample time to rest, but we rush so much that when we stop, even to gasp, we are afraid of being accused of loafing. Nature's children relax regularly every day—Archibald Rutledge, "Fallacy of Fear" in *Think* magazine, March, 1955.

* * *

God gives himself to those who give themselves to him. The way does not matter much, as long as it is the way He has chosen for us.—Thomas Merton in *The Sign of Jonas*.

* * *

Irwin Kaplan, in a series of cartoons, described a couple who had gone away on their vacation. Everything they saw reminded the wife of something she should have done before they left home. And so he entitled it *They Never Left Home!* It's a beautiful illustration of how what we see reminds us of something else. She saw Niagara Falls, and asked her husband: "Did you fix the kitchen faucet before we left?" They got to Yellowstone, and

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saw Old Faithful . . . this reminded
the wife to ask her husband: "Did
you remember to shut off the water
tank?" Then they get to the Petri-
fied Forest. Seeing all those relics
of the dead past, she said, "Gee, the
Piersons promised to water our
plants." And then they get to Phila-
delphia and see the crack in the
Liberty Bell, and she says: "The
cleaning lady promised to be care-
ful of my Dresden." By exactly the
same principle of association, we can
never leave the consciousness of
God. Everything we see can sug-
gest to us something of the meaning
of the Eternal.—Melvin E. Wheat-
ley, Jr. in a sermon from the pulpit
of Westwood Community Methodist
Church, Los Angeles, June 26, 1955.

* * *

I sing a song of the saints of God
Patient and brave and true,
Who toiled and fought and lived
and died
For the Lord they loved and knew.
And one was a doctor, and one was
a queen,
And one was a shepherdess on the
green:
They were all of them saints of God
—and I mean,
God helping, to be one too.

They lived not only in ages past,
There are hundreds of thousands
still.
The world is bright with the joyous
saints
Who love to do Jesus' will.
You can meet them in school, or in
lanes, or at sea,
In church, or in trains, or in shops,
or at tea,
For the saints of God are just folk
like me,
And I mean to be one too.

—Lesbia Scott, 1929.

* * *

So that is how these Christians
die, Portia. Of one thing at least I
now feel certain: they didn't steal
and hide the body of Jesus. People
don't take a hoax, even a profitable
one (and this is not profitable be-
cause they are all as poor as beg-
gars), as far as dying for it. Even
Jews are not prepared to die for
something which they know to be a
lie . . . These Christians have a power
which is all their own; a power
which could not possibly arise from
a mere trick.—letter from Lavinia,
niece of Pontius Pilate's wife to her

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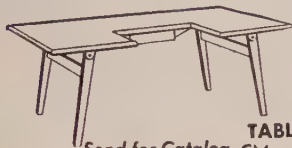
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friend Portia, A.D. 36, as reported by Charles Dunscomb in *The Bond and the Free*, pp. 95, 96. Houghton Mifflin Co., Boston, 1955. pp. 176. \$3.00.

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Anabaptists: Forgotten Reformers

(From page 7)

Reforms Sought

The reforms which they sought were far advanced for their day. Some of the same issues were fought for in the American Revolution, two-hundred fifty years later. Others have come even later, and some are issues even at the present time.

The following are some of the proposals drawn up by Michael Gismayr for the reorganization of Tyrol:

Any surplus in the tithes for his (the pastor's) support to go to the poor, not only to supply them with food, but clothing; if that prove insufficient, the poor should become a charge on the revenue.

All social arrangements to be founded on human freedom and equality, all privileges to be abolished as contrary to the word of God and justice, no one having a right to any advantage refused to another. . . . All custom-houses to be abolished, imports to be free . . .

Each commune to elect its own judge and eight jurors . . . No suit to be adjourned beyond a fortnight; judges, jurors, law-writers, barristers, and all the necessary attendants to accept nothing beyond their fixed salaries.

The following are taken from the twelve articles of reform, written about 1524, probably by Hübmaier:

(iii) Every man being redeemed by Christ's blood is a Freeman. We are therefore free and will be free.

(viii) Lands rented too highly must be submitted to the arbitration of irreproachable persons.

(ix) Justice must be impartially administered.

Historical Significance

But what happened to the movement, and why have none of the larger denominations followed this tradition? Many factors contributed to its decline, and no one factor can be said to be the cause. The difficulty of persuading large numbers of persons to live such a disciplined life must have played a part. The excesses of some of the groups, such as those at Münster, gave a bad reputation to all of the groups. The lack of much basis for unity, resulting in disorganization and diversity played a significant part also.

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However, I think that the greatest cause of the decline was the fact that great numbers of them were literally wiped from the face of the earth. It is almost impossible to find a leader who died a natural death. The Diet of Spiers in 1529 decreed that all Anabaptists were to be put to death, and it expressly stated that they were not to be entitled to a hearing before a court of law and that no formal sentence need be passed. License was thus given to any man at any time to engage in the capture and execution of these people.

Even Luther, who was more temperate in his attitude than many of his followers, cried out against the rebellious group at Münster, ". . . let everyone who can, smite, slay, and stab, secretly or openly . . ." In 1536, at the urging of Melancthon,

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he signed a memo counseling death to all Anabaptists, even the peaceful groups which were the majority.

Millions were executed by some of the most horrible and inhumane processes that could be described. Instigated and prodded by the Church, the State carried out much of this slaughter, with the Church also participating directly many many times.

An Evaluation

In his recent book *Great Voices of the Reformation*, Harry Emerson Fosdick says of the Anabaptist movement:

... the main movement contained such valuable truth that it could not be utterly crushed out. Faithful Anabaptists still preserved their original ideas: a voluntary, purified church of believers only, a suffering, cross-bearing, sacrificial church, a strict discipline within the Christian society, stern censures and excommunications for all offenses, a strong sense of brotherhood and social obligation, a refusal to persecute or to take part in any war, complete separation of church and state,

and complete freedom of worship.

Says Richard Heath in his book *Anabaptism from its Rise at Zwickau to its Fall at Münster, 1521-1536*:

... the voice that proclaimed liberty of conscience in Christendom, to which, therefore, we owe all that results therefrom—liberty of thought, liberty of worship, free speech, and a free press—... that voice cannot be hushed in any tomb... For that voice is not in one man only, but in all.

And so today there are but a few sects which stand in the Anabaptist tradition. Best known among these are the Mennonites and the Quakers, and the record of integrity, honesty, and self-giving devotion of these fellowships is a testimony to the Reformation heritage which could be ours also if we would but study, listen, and absorb the values that are there.

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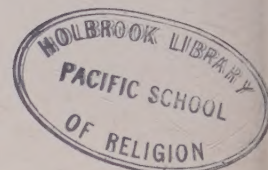
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